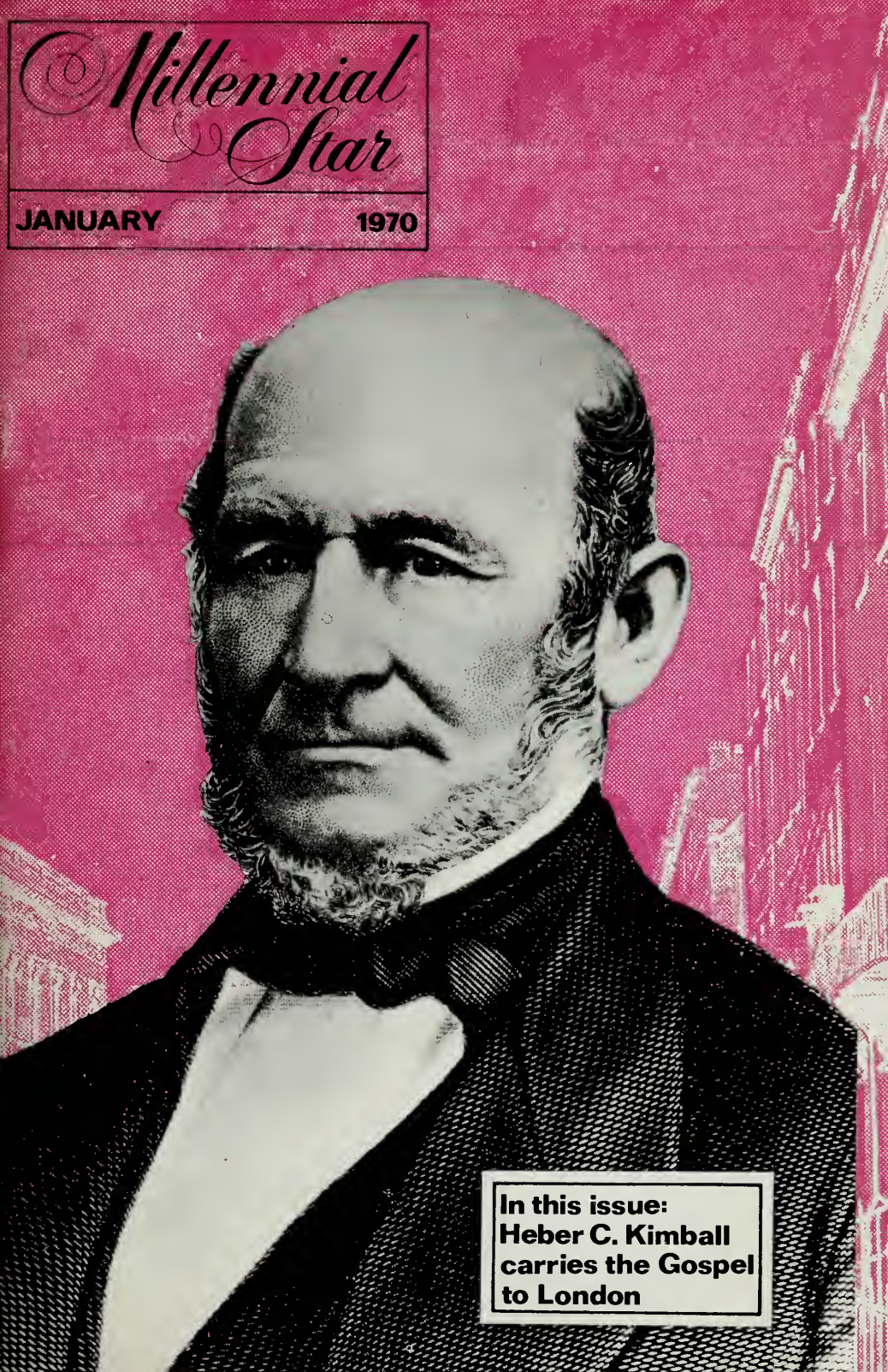
Millennial Star

JANUARY 1970



In this issue:
Heber C. Kimball carries the Gospel to London



Millennial Star

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FRONT COVER

Our front cover this month shows a picture of Heber C. Kimball, with background of a London Street of the 1840s.

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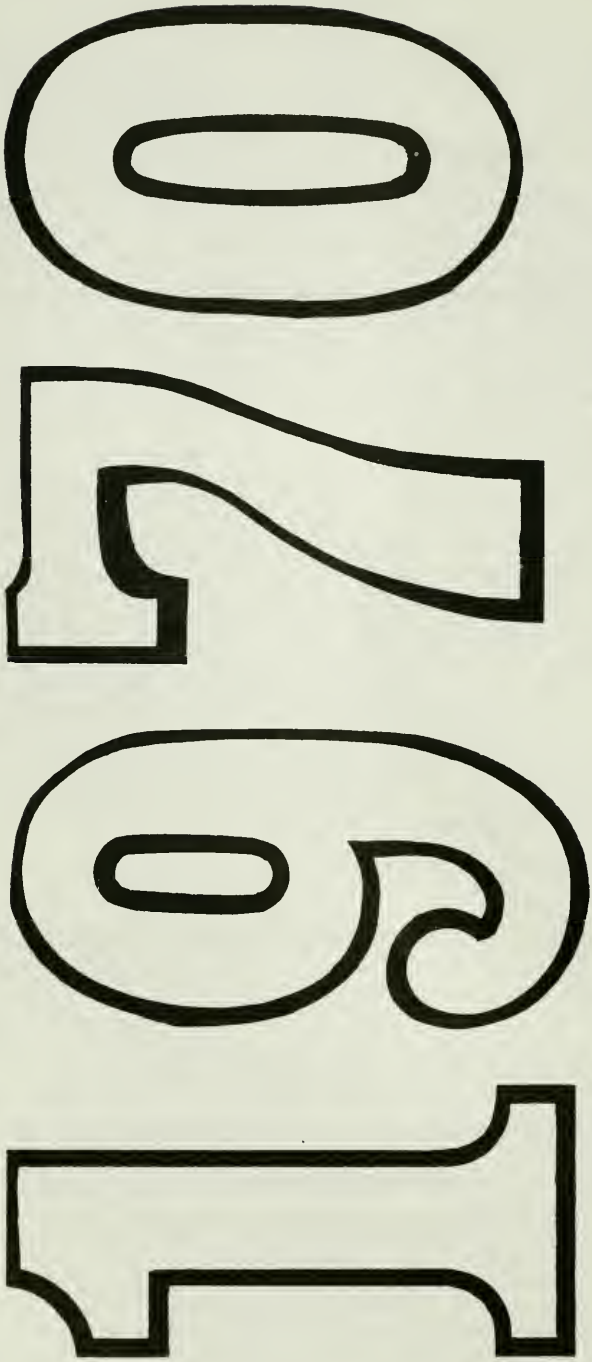
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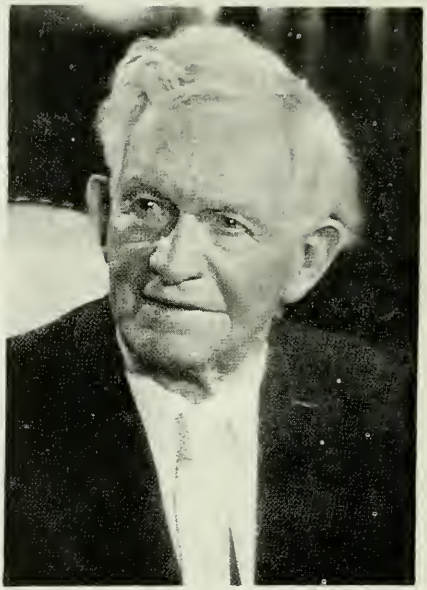
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January 1 —traditionally the time of the year for making NEW YEAR RESOLUTIONS. But most times these are just "funny" resolutions —like resolving to put the cat out every night; taking the dog for a walk each day; giving your wife tea in bed on a Saturday morning, or being kind to the Mother-in-law . . . and like "promises and pie crusts" these resolutions are "made to be broken." But we of the "Millennial Star" staff would like to invite each one of you to join with us as we enter

a new decade
in making
RESOLUTIONS
FIT FOR THE
SEVENTIES . . .
promises
designed to be
kept and
improved upon
as each new
decade day and
week passes.
To lead us
in our resolve
—and YOUR
resolve, we
pray—
we reprint for
you a beautiful
talk by our
Prophet and
President,
David O. McKay,
which he calls
"Extending
Christmas
throughout the
Year" . . . and
then add weight
to our Prophet's
remarks with
articles by
four of our
Church leaders.
WILL YOU JOIN
WITH US IN OUR
RESOLVE TO MAKE
"OURSELVES" FIT
FOR THE '70s?

1 JANUARY



President David O. McKay

EXTEND CHRISTMAS THROUGHOUT THE YEAR

CHRISTMAS is the happiest season of the year. Spring with bursting buds, variegated colours and manifestation of teeming life inspires new hope and gives promise of happy days. Summer crowns the year with gorgeous beauty and brings pleasures peculiarly her own. Autumn with her fruits, ripened crops and brilliantly painted hillsides, fills the heart with gratitude for nature's beauty, notwithstanding the fact that the shortening days bring a tinge of melancholy. And the frosty air presages the approach of winter—that "brings silence in the harvest field and blackness in the mountain glen."

Each season has its own peculiar pleasures, joys and glories, which are hailed with varying degrees of welcome and delight by individual groups and nations.

There are birthdays and holidays in every season, each with its own joyous characteristic commemoration and celebration; but at Christmastide, there is world-wide tribute and universal joy.

We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and ONLY ONCE, the whole Christian world stands still to celebrate the advent of a life. ONLY JESUS OF NAZARETH CLAIMS THIS WORLD-WIDE REMEMBRANCE. Christ cannot be cut out of the calendar nor out of the heart of the world. It is the supreme festive season of mirth and gladness.

What is the scource of joy on this almost universal holiday? It is found in the fact that everyone has in his or her heart the desire to make someboly else happy. There is a LOSING OF SELF for the good of others.

Selfishness is replaced by a desire to do good; sordidness is banished by gratuity; enmity by friendliness; and doubt and suspicision by confidence and trust. On Christmas Day we glimpse the truth that peace can come to earth only through "good will to men." It is the spirit of giving that makes us truly happy.

If the world can be so happy in winter, when at least in the northern climes, "From snow-topped hills the whirl winds keenly blow, Howl through the woods, and pierce the vales below," how simple it should be to have the joys of Christmas mingle with the murmuring life of springtime or with the full bloom and sunshine of summer or with brilliantly bedecked autumn. Why not be happy throughout the whole year and every year?

To do this, let us supplant the spirit of GETTING by the spirit of GIVING; the spirit of SELFISHNESS by the spirit of HELPFULNESS.

Let us add the little word "up" to "giving" and make it "giving up."

To Sunday School teachers especially, whose lives should be exemplary, GIVING UP is an essential factor to happiness. Such things as irreverence, intemperance, enmity, back-biting, evil-speaking, Sabbath-breaking and other low ideals are inconsistent with their positions as leaders and guides of youth.

Too often . . .

> We ring the bells, and we raise the strain,
> We hang up garlands everywhere,
> And bid the tapers twinkle far
> And feast and frolic—and then we go
> Back to the same old lives again.
>
> —Susan Coolidge

What a different world this will be when men and women everywhere will strive to give up mean, petty, selfish, sordid, uncharitable feelings and attitudes, and replace them by giving kindness, friendliness, forebearance, sympathy and mutual helpfulness. When that day comes the angels again will sing:

> Glory to God in the highest, and on earth
> peace, and good will toward men. (Luke 2:14).

1 JANUARY



Marion G. Romney

OBEDIENCE TO GOD'S COMMANDS

If I had the power, I would impress every member of the Church with the transcendent import to himself strictly obeying the principles of the gospel.

I hope the members of the Church will join with me this New Year in a resolution to make a greater effort to obey God's commandments.

With the great prize of eternal life set before us, and in the light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon the condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their

"Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" He, or Their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of us, if we see the Saviour, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; I John 3:3.)

Because their are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated they could be made "partakers of the devine nature."

"For," said he,

"if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethen, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

"Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15).

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

"After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D.H.C., Vol. 3, p. 380).

In similar vein, our present leaders are continually putting us in remem-

brance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armour of Christ. President David O. McKay has urged us to become "partakers of the divine nature" —I think this is one of his favourite quotations—which Peter says we may do by escaping through the righteous ness of Christ "the corruption that is in the world through lust." (II Peter 1:4).

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41).

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptised by immersion for the remission of sin. As Jesus came forth from the tomb with a glorified body, having left all corruptibles in the grave, so we through baptism should have buried in the watery grave the curruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost.

Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

1 JANUARY



Eldred G. Smith

BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY

I am reminded of the story which is often told of the bishop who visited a member who had become inactive in the ward. They sat n front of an open fire in the fireplace in silence, and, presumably, the bishop thinking about how he could approach the subject, reached forth with the tongs and lifted a hot live coal from the fire and set it on the hearth in front of the fire.

They sat in silence and watched the hot, live coal gradually turn cold and black and lifeless. Then the bishop picked up the coal with the tongs again and set it back into the fire with the other living coals and watched it again regain its life and its fire and its heat and its warmth.

Still nothing was said. Finally the man said, "Bishop, I see what you came here to tell me."

Through meeting together the fire of our testimony is kept alive and glowing. It is through meeting and working together that we grow in faith and in knowledge. When we withdraw from Church activity. we become as the lone coal on the hearth, cold and lifeless.

We are fulfilling a commandment of the Lord by attending meetings, but to grow in the Church, that alone is not enough. If we stop there, we would not differ much from those of other churches. James tells us:

"Be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25).

Now the perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso useth his power of free agency and chooses the right way, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So exercising our free agency and overcoming evil we become heirs to the blessings of the Lord, not just passive hearers of the word, but active doers of the word.

James also says,

"For as the body without the spirit is dead, so faith without works is dead also." (Ibid., 2:26).

Many have expressed the thought that if they receive a written patriarchal blessing it will be fulfilled to the letter without any effort on their part.

Which reminds me of the young woman who declared that she was going to be married in the temple when she got married and that was very certain and all her friends understood her attitude, yet when she was married, she not only married out of the temple, but she married a non-member of the church. When one of her friends said to her afterwards. "Why, Mary, I thought you, of all people, were going to marry in the temple," she answered, "Well, my patriarchial blessing promised me that I would be married in the temple, so I guess I will someday."

We must serve the Lord diligently and intelligently, keeping all his commandments, if we expect to receive his blessings.

When the question arises if the blessings come from our efforts in righteousness in fulfilling the law upon which the blessing is predicated, why have patriarchal blessings? We will get our blessings anyway, if we live for them. And that is very true, because "we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both promised and sealed upon us by authorised servants of the Lord in obedience to his word and law, for the Lord has placed authorised agents on the earth to bear his power and his authority, not only to pronounce, but to seal these blessings, that the Lord my have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these blessings, but the receiver will possess and enjoy them forever and ever."

A patriarchial blessing gives us courage to live as we know we should live. It helps to keep us from yielding to temptation, to do the things we have been taught to do.

Quoting James again,

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Ibid., 4:17).

After he has received a patriarchial blessing, after he has been taught the Word of Wisdom, the law of tithing, been taught to attend sacrament and priesthood meetings, and been taught the law of celestial sealings, and then he does contrary to those teachings, to him it is sin.

After he has been taught honesty, and there is no truth in him, for him it is sin. If he has been taught charity, and he has no charity in his heart, to him it is sin. He who has covenanted to devote his time and talents to the service of the Lord and does not do it, to him it is sin. He who has the gospel and teaches it not to others by example as well as by precept, to him it is sin.

Let us live worthy of the blessings of the Lord, by living the gospel every day. Let us show our faith by our works.

Elder W. W. Cluff at the General Conference April 1882 said:

"We have tribulations, of course, and expect them in our walk and life,—but we have the satisfaction of knowing that all will be well and come out right. The former-day Saints had to pass through persecution.

"Jesus said if we preached righteousness we would be persecuted, and the world always has despised those who were on the side of the Lord.

"We prejudice that exists in the world has been brought about by ignorance of us and our institutions."

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1 JANUARY



ElRay L. Christiansen

BE MORE CHARITABLE, LENIENT AND TOLERANT

There is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me.

I do not have in mind at this moment the relief of the suffering through the giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterpret our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.

I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

We are taught that he that is merciful shall be rewarded in kind. The Lord has said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7). I refer to the kind of charity that not only forgives but also forgets the acts of those who trespass against us, who offend us, who hurt us.

There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes, the less he is inclined to speak of the imperfections of others.

There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instil into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

Horace Mann once said: "To pity distress is but human; to relieve it is Godlike."

There is need for the kind of charity that causes one to refuse to be a talebearer among the people, for, as the Apostle James taught,

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26).

Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and knowledge! and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, endureth all things.

"Charity never faileth: . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1-8, 13).

At the conclusion of one of the last sessions of a general conference, back in 1902, President Joseph F. Smith appealed to the members of the Church in these words.

"We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature!

"I do not care whether he is a member of the The Church of Jesus Christ of Latter-day Saints or not, whether he is a friend of foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man.

"We ought to say in our hearts: 'Let God be judge between me and thee, but as for me, I will forgive!"

"I will say unto you, that Latter-day Saints who harbour feelings of unforgiveness in their souls are more censorable than the one who has sinned against them. Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: 'Father, forgive them, for they know not what they do.'"

" . . . except ye have charity," Moroni said in his farewell message to the Lamanites, "ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope." (Moroni 10:21).

His father, Mormon, spoke of charity in these words: "But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him.

"Wherefore, my beloved brethen, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of His Son, Jesuus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; . . . " (Moroni 7:47-48).

And in the words of Mormon, I pray as he prayed, "that we may have this hope; that we may be purified even as he is pure."

Apostle Brigham Young, son of Brigham Young, at the General Conference, April 1882, said:

"Our friends are few and far between.

I do not feel scared at prospective trouble; I want to have the courage and judgement my father had, and many other good men have had, and stand firm in advocating and defending the principles of the Gosepel.

"I am convinced that the proper way for us to travel is straight along over gulches, mountains or anything in our path, to reach the goal of purity, of righteousness and of truth and have timorous feelings.

1 JANUARY



Franklin D. Richards

PLAY YOUR PART IN THE MISSION FIELD

As I travel throughout the Church, members continually ask me this question: "Tell me more about the new missionary programme. Do converts really understand the gospel and are they staying in the Church?"

My brothers and sisters, this is not a NEW missionary plan—it is in effect the simple plan which was used by Peter, Paul, Joseph Smith, Wilford Woodruff, Parley P. Pratt and other outstanding missionaries throughout the history of the Church in all dispensations. Great missionaries have been characterised by the simplicity and their directness. The Saviour has told us that this is a day of warning and not a day of many words. (See D&C 63:58).

Thus, Peter's sermon on the day of Pentecost was Christ and him crucified.

They were pricked in their hearts and said unto Peter, "Men and brethen, what shall we do?" Then Peter said unto them—"Repent, and be baptised every one of you in the name of Jesus Christ . . . " (See Acts 2:37—38).

Through the Prophet Joseph Smith, the Saviour has given us this charge, " . . . go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus, . . .

"Repent and be baptised . . . " (D&C 49:11—13).

Our beloved Prophet David O. McKay, has counseled that every member should be a missionary.

A stake missionary while eating lunch at a counter met a young tourist. He asked him what he knew about the Mormon Church, and if would like to know more. He said he would like to know more. During the next few days the stake missionaries gave him the six discussions. He postponed his trip and was baptised.

The Saviour has said that the first great commandment is to love the Lord, and the second is to love our neighbours as ourse'ves. There is no better way to evidence our love to our 'leavenly Father and to our neighbours :han by sharing the gospel.

While attending a stake conference in Long Beach, California, I was told that one of the wards had a project of gathering newspapers. A young boy, while collecting papers from the neighbours, asked the "Golden Questions." Two families said they would like to know more about the Church and were later taught and baptised by the missionaries.

The effective use of the every member missionary programme incorporates the use of the Golden Questions, "What do you know about the Mormon Church—and would you like to know more?" By the members and missionaries asking these questions, thousands of interested persons are found and taught by the missionaries, individually and in groups.

One of the most powerful forces in the Church is and always has been its youth. They love their friends and are not afraid to ask them the Golden Questions. A young boy was baptised. He went home and said to his grandmother, "Grandma, you ought to be baptised." "I have been baptised in the Baptist Church," she said. "Yes, but, Grandma, you havn't been baptised into the true Church." She said, "Maybe I haven't. Who told you this? He told her the Mormon elders. She said, "Send them to me." He did, and his grandmother was taught the gospel and baptised.

Through the youth, many families are and will be brought into the Church, and again here, group meetings play an important part.

Group teaching was an important phase of proselyting at the time of Christ and was one of the effective means used by successful missionaries early in this dispensation. President John Taylor came into the Church after attending group meetings held by Parley P. Pratt.

When those interested in knowing more about the Church are brought together, the missionaries use the discussion plan to unfold the gospel story.

The six discussions presented under the influence of the Holy Spirit form the basis of this new but old programme.

Group meetings are designed to

make contacts think independently. Most of the questions begin with "why" and "how" and give the contacts a chance to express themselves. The presentations are natural and conversational, and extreme simplicity is characteristic of the doctrine presented. Missionaries bear strong and specific testimonies and pray with contacts before and after each discussion. Visual aids are incorporated by using the flannelboard.

The discussions present in logical seuence the need for living prophets and the beautiful story of the first vision of the Prophet Joseph is related, specifically pointing out the nature of the Godhead.

Also the apostary from the principles and faith established by the Saviour and the restoration of the truth and the authority and power to act for God is simply discussed. Next the story of the Book of Mormon and its great worth as another witness of the divinity of the divinity of Christ is explained.

In other discussions the tremendously interesting and important questions "Where did we come from," "Why are we here," and "Where do we go after this life" are considered. This includes a discussion of our pre-existent state, the atonement by the Saviour if our physical and spiritual deaths, and the necessity of observing on this earth the first principles of the gospel of Jesus Christ.

In connection with life after death, consideration is given to the spirit world, the degrees of glory and the barriers between man and God, physical, spiritual, and intellectual, and how these are overcome. The interesting subject of baptism for the dead is also reviewed in some detail. We might say that the six discussions contain the gospel of Jesus Christ—the plan of life, in condensed form.

The elders had baptised the wife and children of a man. They tried to teach the husband, but he refused to listen and said: "I will never be baptised into your Church, but you can come to our home if you want." Two weeks later

ETERNAL LIFE FOR 9d.

Today we had a baptism for the Grays Branch, Essex, England. Sister Dorothy Richardson became a member of the Church of Jesus Christ of Latter-Day Saints. A happy event ended a somehow unusual story. It all began when Sister Richardson went to a Jumble Sale and bought a Book of Mormon for 9d.

One day in July my Missionary companion, Sister Wilson and I (me being German) knocked at the door of 39 Longhouse Road, Chadwell St. Mary's. A cheerful looking lady opened the door and gave us answers to the 6 questions of our questionaire. Following the last question concerning the Book of Mormon she told us having one of her own. She nevertheless invited us into her home curious what we had to tell for she has never been contacted by our missionaries before.

We started to teach her the basic discussions, took her to Church invited her to Relief Society and with the help of the Relief Society's Sisters taught her until she gained a testimony of her own.

Today she is one of us, an active member of the Relief Society and an enthusiastic member of Sunday School.

Sister Christa N. Kindt
c/o British Mission

he was baptised. He said, "I have learned more from these six discussions you have given me than I learned in the eighteen years I was a Baptist."

The discussion plan is not designed to convince intellectually, but rather the discussions are instrument through which the Holy Ghost can work to awaken a spiritual awareness and bring a personal testimony into the hearts of the listeners that Joseph Smith is a Prophet and the Church is true.

Many contacts after participating in the discussions and listening to the testimonies of the missionaries, frequently ask, "How may I obtain this knowledge and receive a testimony?" A prophet of the Lord has said that if an earnest seeker of truth will ask God with a sincere heart, with real intent, having faith in Christ, he will have manifested to him, by the Holy Ghost, a testimony that these things are true. (Moroni 10:4-5).

Recently a Sister Kemp earnestly prayed that the Lord would bless her with wisdom and understanding in raising her daughter, aged 13, her two sons, 14 and 16. Shortly after praying her sons brought two Mormon elders home. Sister Kemp knew her prayers had been answered. The missionaries gave the family the six discussions, and the children asked for baptism, but the parents were not ready.

As Brother and Sister Kemp witnessed the baptisms, the daughter came out of the water and threw her wet arms around her mother saying, "Mummy, I know this is the Church of Jesus Christ." Shortly thereafter the parents requested baptism. Surely the Lord moves in a mysterious way his wonders to perform.

The incidents I have related are typical of what is happening throughout the stakes and missions of the Church. Yes, many investigaters do ask God with a sincere heart and with real intent, and after participating in the discussions have a reasonably good understanding of the gospel and possess a testimony.

And are the converts staying in the Church and remaining active? Where fellowship programmes are effective, generally a high percentage of the converts remain active. Fellowship, however, includes loving converts into the Church and giving them work assignments. It is not unusual to hear converts say, "It's a great feeling to be needed."

We have been called to gather the Lord's elect and we are told that they will not harden their hearts. Our Prophet has given us the challenge—every member a missionary.

As each of us ask the Golden Questions, participate in the referral programme, and hold group meetings we can say as the Prophet Alma said, " . . . this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Alma 29:9.)

I testify that we are engaged in the work of the Lord. I know that Jesus is Smith and for all those that have been raised up in these latter days. I am thankful for the Prophet Joseph Smith and for all that have followed followed him.

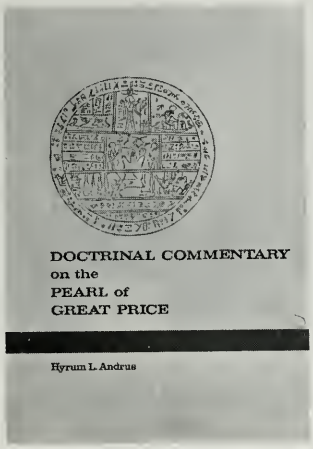
I love and sustain our beloved Prophet David O. MaKay, his counselors, and the Apostles standing at the head of the Church of Jesus Christ today.

May we be faithful and energetic in gathering the elect in this the eleventh hour of warning.

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Just as true in 1902

The year was 1902, the scene was Middlesborough, the message of the Restored Gospel rang as true then as it does today to Ethel Cordelia Fairbrass Scott Hosie.

Through the years she has remained faithful, increasing her testimony which began budding when she first heard the missionaries, "for something said to me 'this is true,'" she says.

And her steadfastness has helped through the years to buoy up many others who might have strayed or fallen by the wayside, except for her faith.

Invited to that first meeting by a school mate, she listened and believed.

But her friend, whom she has never seen nor heard from since that day, apparently did not get the same message. "I kept watching, hoping she would believe also, but I've never seen her since.

Shortly after she went to Bradford to serve in a house, and having Sunday off, she spent the day in search of the Mormons.

"I just knew I wanted to be baptised. I applied and was baptised at Bradford in June 1903."

Miss Fairbrass went to see her grandmother two years later, who lived in Belfast, Ireland. She discovered her grandmother was "very bitter towards the Church. She tried to get me to leave it, but I wouldn't."

Shortly after this she met and was married to David Scott. "We lived 12 years in Belfast before we came to Glasgow with our three children. In 1921 Mr. Scott died, leaving me a widow with four children. Seven years later I was married to William Hosie, a non-member, but not antagonistic towards the Church. He died in 1956 and I was once more a widow."

Her two sons, William and James Fairbrass live in Scotland. Her oldest daughter lives in Vancouver, and the second daughter, Mrs. Ray E. Eldridge, in Salt Lake City.

Mrs. Hosie has known many missionaries, and in later years, many sons of missionaries. The women in the Relief Society particularly impress her with their "loyalty to one another. There you find a real love, no pretence. I often tell how impressed I am with the love that exists between the women in this great organisation, who try to follow the admonition of the Saviour, to 'love one another . . . '"



She experienced another thrill earlier this year when Bishop John Thomson of the Springboig Ward, Glasgow Stake, invited her to share the honour with him in breaking ground for the new chapel now under construction.

Some of the members were very bitter that the Church called away the missionaries during the Second World War," she recalls. At the time she was second counsellor in the Relief Society. She came home one day to find two lady missionaries waiting to tell her that the missionaries had been called out of Scotland.

"A little later I became the Relief Society President. I had no counsellors —only a secretary-treasurer, Mrs. Herbertson, a non-member. We did the best we could under the circumstances," she said.

"Many times Mrs. Herbertson and I were the only women present, but we carried on as though every other sister were there, in the Masonic Hall in Glasgow

She is content in her declining years to enjoy her hobbies of sewing and knitting, while residing with her eldest son and his family. He is a High Councilman in the Glasgow Stake and a former Bishop of the Springboig Ward.

Testimony for the elect

All the family are members

"I bless the day I met the Mormons."

Mary Anne Court, 93 years of age, says she found happiness the day she was baptised at the age of 86.

"Before I joined the Church I felt I could do more for my own salvation by sitting in my rocking chair at home.

But her Bishop, Dennis E. Tisdale of the Birmingham Ward, Leicester Stake, says Sister Court is one of the first to offer assistance when it is needed. She lives alone, does her own housework and is "about as independent as they come."

Mrs. Court knows the hand of the Lord was in her conversation to the Gospel. "I was a caretaker at my former church," she says. Because of her age she knew they were planning to replace her, "although I could do the work. They furnished me a small cottage by the church and then I was told I would have to move as the church wanted the cottage. I had no place to go and I was at my wit's end.

"I prayed for help and that very night a young lady came to my home and said she was starting a school for children and had heard that I had cooked and kept house in such a situation before"

She accepted the job and had worked only a short time when two young missionaries knocked on her door.

"For a time I was rather critical because I didn't believe such a Church could exist—it was too good to be true. I had thought a lot of what God must be like, but none of the ministers could ever explain it to me. When the missionaries told me it had a familiar ring. The church I belonged to didn't live like the scriptures taught.

She feels she has become more tolerant since joining the Church and the teachings make her look for the best in people.

Twice married, she is the mother of three sons and a daughter. Her eldest son died last year. She has been through the Temple and has had her first husband, Douglas Wheatley, sealed to her

Mrs. Court, who has cared for groups of children throughout her long life, recalls the night "so well" when the Nazis destroyed the beautiful city of Coventry. "I was living in Birmingham and caring for a group of children. I was cook and housekeeper at a children's school.

"I shall never forget that night. We could see the burning city from where we lived. I had the children down in the bomb shelter and the earth rolled and shook from the exploding bombs. The crump, crump, crump of the bombs was terrifying to the children and it was difficult to keep them quiet

She is so grateful to the Lord has blessed her so and "has given me the the opportunity to live long enough to put right many, many things. I am very happy in the Church and know that it is His Church," she testifies.

Testimony for the elect

She found happiness at 86

hree generations of the Moore family are members of the Church. The grandfather, John Moore, was baptised in 1910 in a creek running near his home.

Brother Moore reported, "I was working on a forty acre farm We raised potatoes, corn and turnips. I was hired as a labourer. It was customary in those days to hire a man for a six month period at a shilling a day for twelve hours of hard labour

... One day when he came in for lunch, Mrs. Scott, his employer, told him that that a Mormon missionary had been to the house during the morning. Interested he asked if they had left any pamphlets.

They had not, but returned two weeks later and left a tract called "Rays of Living Light" by Charles W. Penrose. Brother Moore continued, "As soon as I read the first paragraph I held up the book and said 'This is the truth'"

He wrote to the "Millennial Star" office in Liverpool asking for more information about the Church. They continued to send him pamphlets which he eagerly read and soon requested baptism. Elders Will W. Osborn and John A. Beck from Belfast were sent to Omagh to baptise Brother Moore.

When Brother Moore was 38 years old, he married Mary Lizy Arnold. She became his first convert. They had a son, Andrew William. Today, three generations of Moores live in the same house and all of them are members of the Church.


The Gospel comes to
LOND
by James P. Hill


ROAD
STREET
COUNTY S.
Green
K·E·N·T
VICTORY
PARAGON
ROW
BRANDON
CHARLESTON
NURSERY
STEAD
WADDING S
BROWNING
ELTHAM
SPURGEON
STANDARD
ARNOTT
BALFOUR
TRINITY
CHURCH
SWAN
COLE S.
GLOBE
MERRICK
SQ.
DICKENS
SQ.
RALPH
ST.
ROAD
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ROAD

day or so of their arrival in London, the "Millennial Star" reports the receipt of a note from Brother Kimball:

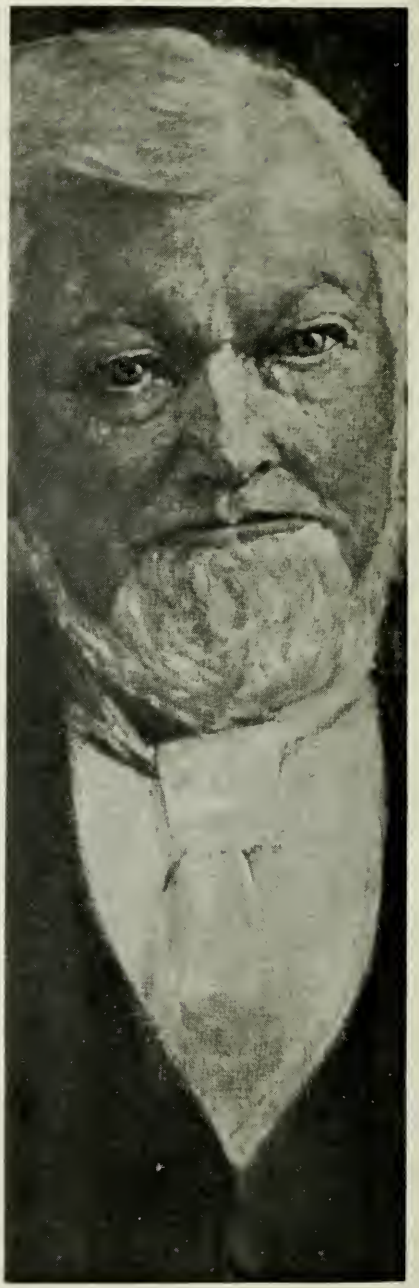
"We are in good spirits and are going to see the people in different parts, and see what we can do in this small world; for London looks like a small world."

London as a religious melting pot was not easy to stir; but the spoon of the gospel is pure gold, and those that wielded it, courageous Lions of the Lord.

London is dominated in the City by St. Paul's—said to be erected on the Hill of Lud, domain of a saxon chieftain, where Paul himself preached a sermon when on one of his Missionary journeys he reached Brittanica, and further west by Westminster Abbey—where, on the bank of the Thames it is said that Peter the Apostle, being ferried over the river, promised the old salmon fisherman that he would never want, and on the spot where Peter set foot was raised St. Peter's Collegiate Church (proper name for the Abbey).

And in between, a veritable host of Churches tell the story of the Christian struggle in London over several centuries, with perhaps midway, St. Clement Danes, in close proximity to Allwych, relic of a Danish settlement —Old Wyck (old village)—suggestive of one of the several invasions that London has swallowed and digested.

The L.D.S. missionaries entered an historic area—a mile from Marshal sea, where had stood a prison in which the father of Charles Dickens had been incarcerated for debt; a mile from a small unpretentious establishment where once resided a reverend gentleman named John Harvard who emigrated to America seven years after



the Pilgrim Fathers and bequeathed £750 and his library to found the now famous Harvard University; a few doors from the famous George Inn, one of the few original coaching inns still existent.

For several days the brethen wandered through the area, crossing the river to the North to see the sights of the great City. They neglected no opportunity to spread the word, calling on a Rev. J. E. Smith in Lincolns-in-fields—home of the Law. They renewed their acquaintance with a Rev. Robert Aitken at Zion's Chapel. Subsequently they converted many Aitkenites in different parts—yet this man who was so near to the truth in his concepts became so disturbed by the missionary approaches, that he suffered his pride to ride his better judgement and later returned to the Orthodox Church.

Following a move to Bermondsey, they attended a meeting at the Temperance Society who met in St. George's Road, close to the "Elephant and Castle"—great traffic centre of present day London into which five major roads converge.

The "Elephant" is very different from those days—indeed its building character has been changed entirely in the last five years and it is doubtful if anythings stands as it stood when the Mormon elder George A. Smith bore testimony to the Word of Wisdom.

The first L.D.S. public meeting in London was arranged to be held in this hall on September 7, but was not conspicuously successful—only 30 people attended and no one seemed impressed.

The next day saw the beginning of proselyting work in London. They found a man "in whom was the spirit." His

name was Henry Corner who lived in Ironmonger Row, less than a mile from the present place of business of one of London's Stake Patriarchs.

Finding little success in chapels and congregations, the brethen determined to declare their message of truth in the open air. They made their way to Smithfield—now a thriving meat market, but once the old "Smooth feld" where, in days of chivalry, tournaments were held. Giltspur Street, leading to it commemorates the riding of knights to win golden spurs. In later times the space was used for the burning of "heretics" — Catholic and Protestant alike were burned at the stake here under the shadow of a religious house and hospital.

But the brethren were stopped from preaching being informed by a constable that it was not allowed here. Then it was that Henry Corner stepped forward and offered to take them to Tabernacle Square where he was sure they could speak freely and there would be an audience.

On arrival who should be there but a preacher from their old acquaintances the "Aitkenites." At the conclusion of his address, as a Presbyterian was about to take his place, Herber C. Kimball declared that there was a preacher from America present who would like to speak to the assembly when he was done. The Presbyterian courteously suggested that the American minister should speak now, whereupon George A. Smith spoke for 20 minutes using Mark 16:16. Here was the first open-air sermon in London, one of the thousands more to be delivered subsequently, resulting in many people hearing the Gospel and joining the Church.

When, at the end of the Presbyterian

STOP

PRESS

OBITUARY

IT IS WITH GREAT SORROW THAT WE ANNOUNCE THE DEATH OF OUR BELOVED PROPHET

DAVID O.McKAY

Full details in our February Issue of "Millennial Star"

minister's address, Elder Kimball asked if there would be any objection to preaching again at 3 p.m., the minister said there would be none. He then asked the brethen who they were and learning that they were Mormons, berated and railed at them publicly. Nevertheless, a vast congregation assembled to hear the brethen at the appointed hour and Elder Wilford Woodruff preached, using Galations 1:8-9. Brother Heber followed with powerful confirmation and they all returned to Brother Corner's home.

Yet, Brother Kimball was moved to return to the square. The crowd had not left and immediately recognised the tall, lean personage of the Apostle. At their request he addressed them again, the spirit bore witness, and several men came forward and invited them to their homes.

The tide of the Spirit was flowing in London. On August 31, 1840, Brother Henry Corner was baptised a member of the Church in a public baths establishment in Peerless Street, a few hundred yards from where the first open-air sermon had been preached. From then, with moderate success, the work continued. Following up any lead they felt would help spread the Word, Elders Kimball and Smith went out to Deptford and later to Woolwich. On January 1, 1841, two souls were baptised into the Church bringing the total in London to 21.

By this time Elder Brigham Young had decided to join the London crusade and on the evening of December 1, he had preached his first London sermon at Barnett's Acadamy, King's Square, off the Goswell Road.

On Sunday, February 14, the London Conference was organised. Elder Lorenzo Snow had come to take charge of the work. The conference comprised Branches at Bedford—42 members; Ipswich—12 members; Woolwich—6 members, and London itself with 46 members.

Difficult though the work in London may have been to get started and maintain, perhaps it served a "proving ground" for these early brethen, when it is realised that of the first men who came here, three became Presidents of the Church.

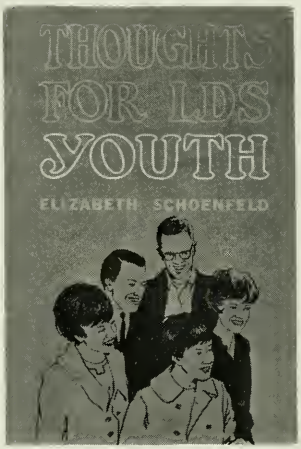
Lorenzo Snow stayed in London over two years and reported in April 1841 a membership of 137 in the London Conference. One year later 400 souls were members of the Church there. Since then thousands have entered the waters of baptism in London. At one time, the London District, as it later became known, had a membership of over 2,500.

When I performed my first baptism in the Church as a young teenage elder over 35 years ago, it was in a public baths establishment a quarter of a mile from where the first baptism in London took place. When I was serving in the District Presidency of London 10 years ago, the District covered an area of 10,000 square miles and numbered 1,500 members. Now that area is administered by two missions and a stake. The London Stake covers a much smaller area, but numbers well over 3,000 members.

Whichever London we refer to, that of the County, with its 400 square miles, or the Metropolis with its 700 square miles there are more people in this one place than anywhere else in the world and a lot of work to do.

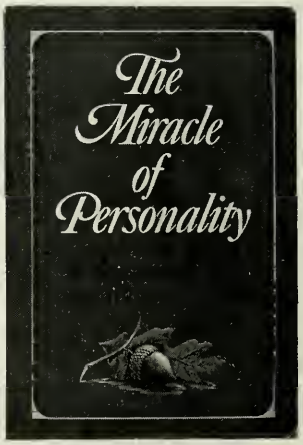
In 1633 "Domine Dirige Nos" was adopted as the City of London's motto. It means "O Lord! Direct us." It is not peculiarly appropriate?

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youth of britain



youth of britain

An outstanding Youth Conference sponsored by the British South Mission MIA leaders was held in October at Torquay. Over 400 people attended and participated in the sports events, dancing, road-shows and symposiums.

One popular event was the Seminar for Sams and Sallies. This offered eight departments including make-up and grooming, hair styling, drama instruction, dancing instruction, judo demonstration and films There were three departments for the adults present: Genealogy, Book of Mormon, and Entertainment with a lift, by Ora Pate Stewart

The seminar was for three hours with each class lasting an hour. Each

Giant Push Ball was one of the many sports offered at the British South Mission Youth Conference.



person could select three separate departments during the afternoon. At the ringing of a bell there was a scramble to change classes

The Centennial Ball was held Saturday evening following a fashion show during the dinner hour. The highlights of the Ball was the Grand March to honour all the Beehives, Mia Maids, Laurels and Gleaners of YWMIA. The event was formal and the young ladies were lovely in their gowns.

Primary activities were held separately for the approximately 30 children who attended and this was supervised by Victor and Sally Palmer, of Crawley Branch.

The Sunday morning symposiums were most interesting. The Youth saw the film "What Would You Do" and a panel discussed many situations in which youth find themselves and what could they do. The adults discussed Husband, Wife and Family Relationships, directed by President Peter Brighty and President Robert Cornell of the Mission Presidency.

The General Session on Sunday had as its theme the opportunity for the youth to go mission. Talks were given by four returned missionaries, John Lock, Reading; Michael Tate, Winchester; David Peacock, Reading, and Hiliary Atkins, Southampton. President and Sister J. W. Child addressed the conference, followed by testimonies from the youth.

The conference was under the direction of Harry and Jessie Withington, Mission MIA leaders.





Egg throwing contests were a hilarious highlight of the British South Mission Youth Conference.



An obstacle course proved most challenging to the youth as one of the sports activities at British South Mission Youth Conference.



Your personal Temple check list

The following 12 pages give all the dates on which Temple work can be done during 1970—plus space for you to mark the number of baptisms or endowments you performed on any particular day.

LONDON TEMPLE SCHEDULE FOR 1970

The Temple is open Monday to Thursday inclusive and on Saturdays. Endowment sessions are normally at 10.00 a.m., 1.00 p.m. and 3.00 p.m. Monday to Thursday inclusive.

6.45 a.m., 9.00 a.m. and 11.15 a.m. Saturday and Bank Holiday

7.30 p.m Monday and Wednesday evenings except Bank Holidays

DOORS CLOSE 20 MINUTES BEFORE TIMES STATED ABOVE

For your OWN ENDOWMENTS attend on SATURDAYS and BANK HOLIDAYS ONLY by 9.30 a.m.

Initiatory ordinance work for the dead 8.15 a.m. to 9.45 a.m. Monday to Thursday inclusive

You are welcome whenever the temple is open as well as on your Assigned Temple Day

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
JANUARY					
Jan. 10	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
Jan. 17	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
Jan. 24	Br. South	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐
Jan. 31	London	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐
	British	☐	☐	☐	☐
FEBRUARY					
Feb. 7	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
Feb. 14	British	☐	☐	☐	☐
	Cen. British	☐	☐	☐	☐
	Scottish. Glasgow	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
FEBRUARY					
Feb. 21	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
Feb. 28	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	British	☐	☐	☐	☐
MARCH					
Mar. 7	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐
Mar. 14	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐
Mar. 21	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Endowment	Endowment	Family Baptism
MARCH					
Mar. 28	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	Glasgow	☐	☐	☐	☐
APRIL					
Apr. 4	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	Scottish	☐	☐	☐	☐
Apr. 11	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
Apr. 18	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
Apr. 25	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
May 2	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
May 9	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
MAY					
May 16	Birmingham	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
May 23	Leicester	☐	☐	☐	☐
	Glasgow	☐	☐	☐	☐
May 30	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐
JUNE					
Jun. 6	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	Scottish	☐	☐	☐	☐
Jun. 13	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
Jun. 20	Leicester	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐
Jun. 27	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
JULY					
July 4	B. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
July 11	British	☐	☐	☐	☐
	London	☐	☐	☐	☐
July 18	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
July 25	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐
AUGUST					
Aug. 1	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	B'ham. Leic.	☐	☐	☐	☐
Aug. 8	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	Scottish. London	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
AUGUST					
Aug. 15	CLOSED	☐	☐	☐	☐
Aug. 22	CLOSED	☐	☐	☐	☐
Aug. 29	CLOSED	☐	☐	☐	☐
SEPTEMBER					
Sep. 5	Br. London	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
Sep. 12	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐
Sep. 19	Leicester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
	Glasgow	☐	☐	☐	☐
Sep. 26	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
OCTOBER					
Oct. 3	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
Oct. 10	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
Oct. 17	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
Oct. 24	Scottish	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
Oct. 31	London	☐	☐	☐	☐
	Sunderland	☐	☐	☐	☐
NOVEMBER					
Nov. 7	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	S.W.B.	☐	☐	☐	☐
Nov. 14	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	Glasgow	☐	☐	☐	☐

LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
NOVEMBER					
Nov. 21	Leicester	☐	☐	☐	☐
	Manchester	☐	☐	☐	☐
	Birmingham	☐	☐	☐	☐
Nov. 28	London	☐	☐	☐	☐
	Leeds	☐	☐	☐	☐
DECEMBER					
Dec. 5	Br. South	☐	☐	☐	☐
	N. British	☐	☐	☐	☐
	B'ham Leics.	☐	☐	☐	☐
Dec. 12	British	☐	☐	☐	☐
	Cen. Brit.	☐	☐	☐	☐
	London	☐	☐	☐	☐
Dec. 19	CLOSED	☐	☐	☐	☐
Dec. 26	CLOSED	☐	☐	☐	☐

BANK HOLIDAY AND OTHER SPECIAL PROGRAMMES

January

1/9 CLOSED
10/15 Priesthood & Winter Holiday Programmes
17/22 Priesthood & Winter Holiday Programmes
24/29 Priesthood & Winter Holiday Programmes

February

Jan. 31/5 Feb. Priesthood & Winter Holiday Programmes
6/12 Priesthood & Winter Holiday Programmes
14/19 Priesthood & Winter Holiday Programmes
21/26 Priesthood & Winter Holiday Programmes

March

Feb. 28/5 Mar., 7/12, 14/19 Same as above
21/26 Holiday Programme
27 Good Friday. 6.45 a.m., 9.00 a.m., 11.15 a.m.
30 Easter Monday, 6.45 a.m., 9.00 a.m., 11.15 a.m.
Mar. 31/2 Apr. Holiday Programme

April

6/9 Priesthood/Relief Society Programme
13/16 Priesthood/Relief Society Programme
20/23 Priesthood/Relief Society Programme
27/30 Priesthood/Relief Society Programme

May

4/7 Priesthood/Relief Society Programme
11/14 Priesthood/Relief Society Programme
16/21 Holiday Programme
25 Whit Monday 6.45 a.m., 9.00 a.m., 11.15 a.m.
23/28 Holiday Programme

June

May 30/4 June Holiday Programme
6/11 Holiday Programme
13/18 Holiday Programme
20/25 Holiday Programme

July

Jun. 27/4 Jul. Special Programme
Holland Stake and Netherlands Mission
4/11 Special Programme: Irish Mission
11/18 Special Programme: Norwegian Mission
18/23 Holiday Programme
25/30 Holiday Programme

August

1/6 Holiday Programme
8/13 Holiday Programme
14/30 CLOSED
31 Bank Holiday 6.45 a.m., 9.00 a.m., 11.15 a.m.

September

1/4 Holiday Programme
5/10 Holiday Programme
12/17 Holiday Programme
19/24 Holiday Programme
Sep. 26/1 Oct. Holiday Programme

October

5/8 Priesthood/Relief Society Programme
12/15 Priesthood/Relief Society Programme
19/22 Priesthood/Relief Society Programme
26/29 Priesthood/Relief Society Programme

November

2/5 Priesthood/Relief Society Programme
9/12 Priesthood/Relief Society Programme
14/19 Priesthood & Winter Holiday Programmes
21/26 Priesthood & Winter Holiday Programmes

December

5/10 Priesthood & Winter Holiday Programmes
12/17 Priesthood & Winter Holiday Programmes
18/31 CLOSED

youth of britain



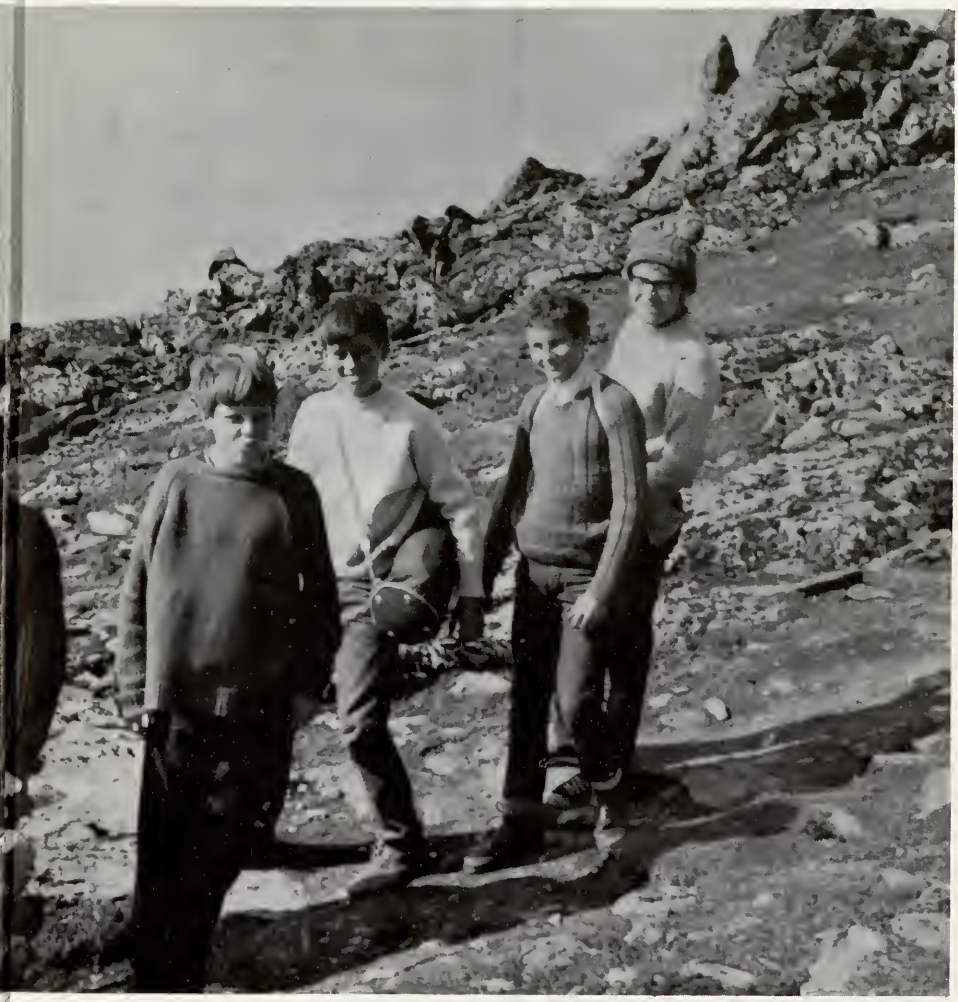
Aaronic Priesthood Youth of the Mitcham Branch, British South Mission, recently completed four very active days of adventure in the Snowdonia Mountain range.

Aaronic members left Mitcham in two parties and travelled by private car some 300 miles to Beddgelert, Caernarvonshire. The site for base camp was within a few miles of the coast and in the centre of Snowdonia National Trust Parkland.

Although only four days were available, every minute was used to the full. The weather was just right—very dry and sunny, but not unbearably hot for the whole period we were there. On the first morning a mountain river which demanded exploration was discovered, and tracing the river to its source proved to be a long and tiring excercise across rough country. But after some hours a large mountain lake was reached, fed by underground and surface streams. Despite the icy temperature of the water several of the party went in for a quick swim—and came out even more quickly. The beauty of the mountainous country with its crystal clear streams made a vivid impact upon all the group. Returning to base camp in the early evening, preparations were made for the next day (which was to prove the most energetic) and after a meal was cooked all tried to rest for the day ahead, which they knew would require all their strength.

Climbing Mount Snowdon via the Llanberis Pass, all decided, was for the tourists (the party went that way last year)—no, a new route was called for, walking all the way over rough ground —this proved to be an enormous challenge—taking 5½ hours climbing to





reach the summit of some 3,550 feet. A short lunch at the top (no food on the way up to slow the party down) and then back, along a narrow spur for two miles then across country using natural landmarks which were visable.

If one discounts being chased by a wild horse, pacifying an irate farmer on to whose land they strayed, getting wet feet from following the course of a river for the last four miles—nothing much happened on the return journey.

Some thought they had been tired the previous night—but after nine hours walking and climbing exhausted bodies were laid gently into sleeping bags, comforted by an ample steak supper and hot chocolate—the only sound being muttered "never again."

On the final day, refusing to allow tired joints to stiffen, a brisk walk in the morning was followed by camp striking procedure. The party then drove to Portmadoc on the coast, which has miles of sand sufficiently hard enough to drive one's car on to. Here everyone enjoyed relaxing and swimming for two or three hours before the long journey home to London.

The fulfillment experienced in working together with physical endurance necessary to complete various objectives produced a unity of purpose which will long remain a motivating power in the lives of these young men. Though only a relatively small party was involved (as on previous years) it was felt that the principle of the scheme and others like it should be extended to include more of our youth in the District or even the Mission.

YOUNG PEOPLE,

HOW ARE YOU ON

CHALLENGES? CAN

YOU PICK THEM UP AND

FOLLOW THROUGH,

OR DO YOU JUST PASS THEM

BY AND LEAVE ALL THE

BLESSINGS FOR SOMEONE

ELSE TO REAP?

ARE YOU CAPABLE OF

DIRECTING YOUR ENERGY

TO SOMETHING THAT IS

REALLY WORTHWHILE,

OR DO YOU JUST WANT TO

FOLLOW THE CROWD

AND ROMP AND PLAY THE

DAYS AWAY...WITH NEVER A

THOUGHT FOR TOMORROW

OR THE ETERNITIES

TO COME?

HERE'S A CHALLENGE...

WILL YOU PICK IT UP?



By Dr. Belnap, British Mission President

How can youth of the Church more efficiently perform their responsibilities towards their eternal family.

That's the challenge that has been given by the First Presidency to you young people — to prepare yourselves more effectively to be part of the eternal family of God. More specifically, to identify yourselves with your lineage, and to set goals that will make that lineage to which you belong an eternal family unit.

We hear so much of the "generation gap," but it, can be prevented through implementing the concept of the eternal family. If youth could come to an awareness of who they really are—descendants and inheritors of a royal lineage of the Priesthood—the generation gap would vanish.

The generation gap started when Cain disobeyed God and separated himself from Adam and Eve. If Cain had realised his royal potentiality and royal lineage, and had obeyed the precepts of the priesthood, the generation gap would not have started at that time.

Young people of today, perhaps more than any other generation in history, you need to focus attention on self-image and identity, on family, and on relationships to the Church or the society of God. It seems fortuitous that the Lord gave to young men at the age of 12 the priesthood with its accompanying powers. At the same time, girls of similar age need to feel the influence of the priesthood in their lives, not necessarily as holders of the priesthood, but as potential sharers of the priesthood with their husbands.

Teacher, leader . . . young people on

the threshold of preparation for manhood and womanhood need to identify their earthly missions with the knowledge of having been fore-ordained to responsibility in the premortal existence. They should be led to an understanding of the scriptures, and, by meaningful experience, thereby come to the realisation of their royal birthright and premortal commitments made to the Christ. They should know they favoured His plan and voted to accept His power of the priesthood and to use it in building and governing His kingdom.

How can the Church help you?

The Presiding Bishopric in conjunction with the Youth Correlation Committee of the Church—have prepared a seven year programme—for the young men of the Aaronic Priesthood and for girls of comparable age. The goal of Celestial or Eternal Marriage in the Temple of the Lord focuses the young couples on a lineage that extends to the past as well as the



By James R. Moss

All of us at one time or another have become discouraged because of trials and afflictions when we are striving our utmost to live in righteousness. The suffering undergone by faithful people has been a perplexing problem to earnest seekers of truth through the ages. To those beset by such adversity, the experience of Herber C. Kimball on the morning of July 30, 1837 may bring understanding and encouragement.

This was the day on which the first baptisms in Britain of this dispensation were to be performed. It was at daybreak when Elder Kimball and his missionary companions witnessed what he later described as "a scene of satanic power and influence which I shall never forget."1 For an hour and a half these elders were subjected to the agonies of attack by the forces of evil.

The encounter was so terrifying that Elder Kimball stated, "I shall never forget the vindictive malignity depicted on their countenances as they looked

Continued on Page 55

future. During the years of their youth, young people are schooled in the priesthood functions so they may qualify for the oath and convenant of the Melchizedek Priesthood and become full-fledged co-partners with the Saviour.

The first area of emphasis in this training programme is directed toward the young person's gaining an understanding of the eternal family, through participation in genealogy and temple work. Youth will be asked, in co-operation with their parents, to organise a Book of Remembrance, which will become a continually used instrument throughout life.

Provision has also been made for the Youth of Britain to participate regularly in baptisms for the dead. By regularly visiting the London Temple once or twice a year for this great vicarious Saviourship role, Youth will be continually reminded that their eternal blessings and their identification within the eternal famiy depends upon their marriage being sealed for time and all



eternity in the London Temple.

We hope all of the Youth of Britain will have this opportunity and hence focus their goals toward temple marriage.

The Aaronic Priesthood manuals and the MIA manuals for the Youth of the Church now provide emphasis on finding an identity through one's eternal family. Instruction is given on the purposes of temples, in order to guide the youth toward and to prepare them for their endowments and sealings.

Leaders of the Church are concerned about the next generation. They are concerned that youth learn the concept of love and the nature of one's relationship to others. They feel this is best accomplished through an understanding of the eternal nature of the family. Youth need to realise that they have obtained a great heritage not only from their Father in heaven and their Elder Brother, Jesus Christ, but from their earthly parents as well.

This heritage of many gifts, including love, will be passed on to others in one's eternal family's relationship.

The Lord hath need of thee

Whether thou art troubled,
Or deep and sore oppressed;
Whether cares and sorrows,
Thy spirit hath depressed.

Whether hard thy labour
Or however long the road.
There is this thought to saviour
Which will help thee bear thy load.

"Thee Lord hath need of me . . . "
Keep it in thy mind.
The Lord hath need of thee,
Such comfort thou will find.

The Father needs thy willing hands,
For He has work to do.
Which—if you keep his own commands,
Can be performed through you.

So however hard thy labour
And however rough the way.
Recall—"The Lord hath need of me,"
Every time you pray.

And so instead of asking
For the things you want most dear,
Remember just to say these words:
"Dear Father, I am here."

"Send me where thou wilt, Lord.
Let me listen to Thy plea,
For, just as I have need of Thee
So Thou hast need of me.

Jean Rose Marie Boswick
Luton Ward

Continued from Page 52

me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain."2

Through prayer and the power of the priesthood, Heber C. Kimball survived this ordeal, was blessed to baptise nine individuals into the Church that day in Preston's River Ribble, and went on to become one of the great missionaries of the Restored Church.

youth of britain

But the memory of that morning remained with him and he wondered if somehow he had been the cause of it. When he next saw the Prophet Joseph Smith, he asked him "What was the matter of us? What had we done that we had to be submitted to such an experience?"

The Prophet replied, "Brother Heber, at that time you were nigh unto the Lord; . . . When I heard of it, it gave me great joy, for I then know that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you."3 **Then, after relating some of his own experiences with the evil one, Joseph taught Elder Kimball this great truth: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purpose."4**

There is a great lesson for all of us in this statement, to which numerous experiences of God's servants bear powerful witness. It is that for the righteous, the darkest hour of adversity and discouragement may indeed be but the dawning of a brighter day. If we but have the faith to endure the tribulation, great blessings await us.

Joseph Smith knew this truth well, for he had experienced it in his own life when as a young man he first sought the Lord in humble prayer. He

recorded that he had scarcely kneeled down to pray on that beautiful spring morning of 1820 when "I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction."5

Few, if any, of us have ever suffered such a powerful manifestation of evil, so calculated to produce discouragement and defeat. Certainly we could sympathise with Joseph if he had allowed himself to sink into despair or abandoned himself to destruction in the face of such adversity.

But what did he do? "But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound."6

From the darkness of Satan's hostile influence, Joseph came triumphant into the glorious light of God the Father and His Son, Jesus Christ. How grateful we should be to the Prophet that in his hour of tribulation he endured in faith, "exerting all my powers to call upon God," and thereby obtained the blessing of the gospel restoration. And what a marvellous example he gave each of us to follow when trials and adversity come upon us.

Undoubtedly the greatest suffering of anyone who has lived on this earth was that of our Saviour Himself, in the garden of Gethsemane. The Lord revealed to Joseph that this was so intense that it "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink."7

So terrible was this adversity through which Jesus passed that He prayed, "O my Father, if it be possible, let this cup pass from me."8 And yet in His infinate agony, Jesus remained the Master, enduring the suffering that He alone could bear to bring to pass the blessing of immortality and eternal life for man. The plea to the Father was always conditioned by: "Nevertheless, not as I will, but as thou wilt."9 The record of His suffering verifies: "Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."10

The pains of Gethsemane and Golgotha were Satan's final assault on our Saviour in His mortal ministry. Added to the personal tortures of the cross and the great redemptive sacrifice in the garden was the burden He took upon Himself of the accumulated sins of all mankind. The nearer He came to the accomplishment of His great mission, the harder Satan tested

His divine resolve. And from that test, Jesus emerged the Christ.

Examples could be multiplied, but the pattern remains the same. From Heber C. Kimball's frightening encounter with the forces of evil came the rich heritage of the Restored Church in Britain. From Joseph Smith's contest with the powers of darkness in the Sacred Grove came the great vision of the Father and the Son, and the beginnings of the gospel restoration. And from our Saviour's agony in Jerusalem, man received the blessing of once again becoming at one with himself, his friends, and his earthly and heavenly parents. In each case, the nearer these individuals came to the blessing, the greater was the power manifested by the adversary to prevent the accomplishment of God's purpose.

May God help us to remember this lesson when the cares of the world press down upon us, when our hearts are weary and our courage nearly gone, when illness or adversity threaten our testimonies of His love and concern for us.

God has not promised us immunity from affliction, but that "after much tribulation come the blessings"11. The great prophet Alma promised us that "whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day."12

And the Lord has encouraged us in our own day to "Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with thee, even unto the end of thy days."13

Realising that Satan always tests us the hardest when he knows great things are about to come to pass can help us through the periods of trial in our lives when illness, difficulties at work or school, and other problems persist in spite of our efforts to live the gospel.

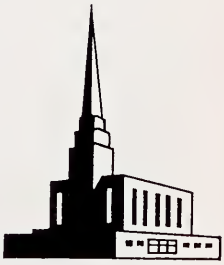
Then we can take upon us the spirit of that son of Lancashire, William Clayton, and sing with new resolve: "Why should we mourn or think our lot is hard? 'Tis not so; all is right! Why should we think to earn a great reward, if we now shun the fight? Girl up your loins, fresh courage take; our God will never us forsake And soon we'll have this tale to tell—All is well! All is well!"14

NOTES:

1 Life of Heber C. Kimball, 129
2 Ibid., 130
3 Ibid., 131—132
4 Ibid., 132
5 Joseph Smith 2:15
6 Ibid., 2:16—17
7 Doctrine and Convenants 19:18
8 Matthew 26:39
9 Ibid., 26:39
10 Doctrine and Convenants 19:19
11 Doctrine and Covenants 58:4
12 Alma 36:3
13 Doctrine and Covenants 24:8
14 "Come, Come Ye Saints"

Acknowledgement

DORIS WRIGHT, Central British Mission



Doris Wright, came to the Temple in February, 1969. What a ray of sunshine she brought to us all. No task too large or difficult for her to handle. Her duties at the Temple were always done with a smile and no complaints.

Because of her, some of us are able to help out in the Crawley Mutual, as her car was always ready, and she always willing.

This English lass has given much to her Temple Call, she has a love for Temple work and radiates love and friendship to all who come.

DEIRDRE H. LEWIS, S.W. British Mission



Sister Deirdre H. Lewis, a devoted and hard worker has just completed her mission as an Ordinance Worker in the London Temple.

She was one of the youngest and the first to be called to service in this capacity.

Deirdre was well liked and loved by all and added much to the already strong spirit that is found in the temple. With her experience as a full time proselyting missionary, she was able to work in the Visitor's Centre and meet many who came seeking.

We would like to thank her for her diligence and ask the Lord's choicest blessings for her in the wonderful life which lies ahead of her.

or Temple Service

IRA W. W. MOUNT, London Stake

On the 30th of November, Brother Ira W. W. Mount went back to work in the St. Albans Ward of the London Stake after spending six months as a full time Ordinance Worker at the London Temple.



Ira who has a wealth of knowledge as a genealogist and who is well versed in church doctrine, was a great help to all who have come to the Temple.

The staff at the Temple have been grateful for his assistance and look forward to working with him in the future.

JESSIE L. GOLDIE, Glasgow Stake

Jessie Goldie, of the Glasgow Stake, finished a six months mission on 18th December, 1969 at the London Temple.



This gap left in the staff of Temple Workers, will be hard to replace. Always conscientious, in all the duties she was asked to perform, and having a very strong testimony, of the Gospel of Jesus Christ, she was ever valiant in its promulgation.

We of the Temple staff would like to wish her every success in her home life, Church duties, and nursing activities, which were so beneficial to everyone, in the period of sickness through which we have just passed. Thank you Sister Goldie for all your work in this part of the Lords vineyard.

Also thanks from the Crawley Branch, where she was active in Relief Society and the Junior Sunday School Class which she taught.

GENEALOGY

Alteration in Records Submission Manual

PAGE 28, FINAL PARAGRAPH

This paragraph has been withdrawn and the following condition applies.

> "This temple is authorised to perform all ordinances to those who have been dead for one year or more and who require to be sealed to, or to have sealed to them, a living person attending the Temple. This also applies to those dead for one year or more who are to be sealed to the same parents at the same time as a living person attending the temple."

Subject to this condition a Family Group Sheet must be fully completed and submitted to the Temple though the Genealogical Advisor at least two weeks before the proposed visit of the patron stating when the patron will be attending the Temple.

Example 1:— Father died 30th November, 1964. Baptised, 2nd April, 1967. Endowed 30th April, 1967.
Mother died 27th December, 1968.
Brother died 2nd January, 1969.
Patron, daughter, may submit Family Group Sheet of her parents and their children for the work to be done for her mother and brother **providing** that she attends herself to be sealed to her parents.

Example 2:— Husband died 6th January, 1969. Patron, wife, may submit Family Group Sheet for her husband, herself and their children **providing** that she attends herself to be sealed to her husband.

Message from the Temple President . . .

Dear Brothers and Sisters,

What a wonderful year it has been.

Many good people have heard the Gospel of Jesus Christ for the first time, and have been baptised into the true church.

Hours have been spent visiting homes and caring for the sick.

Seminaries have been organised, Scriptures learnt, Family Home Evenings held, records kept, babies blessed, couples married and afterwards sealed in the Temple of the Lord. M.I.A. Conventions Dance Festivals, Sunday Schools organised and Primaries enlarged.

What a busy and happy people we are.

Attendance at the Temple has made great strides and for this I would like to thank you all for your dedication to this important work.

Now 1970 lies in front of us an even greater blessings await us if we live the Gospel fully, and are prepared to go the extra mile in all we do.

May the Lord grant you joy in all your endeavours and may we all work together in building the Kingdom of God.

Sincerely your Brother,

Dougald C. McKeown

Special Priesthood Day at London Temple

The third of January, 1970, what a wonderful way to begin a new year, 1970 wasn't very old when Priesthood Holders from all parts of the country including Scotland, began to arrive at the London Temple

Although it was early in the morning and quite chilly, a feeling of excitement filled the air, as these fine young men came into the Temple.

Some came on trains, some on buses, some in their own private cars, but all left their problems behind as they prepared for a Spiritual Feast. On one session there were 200 men and 13 women, every available seat was taken. Oh; what power, what strength, what a great out-pouring of the Spirit of the Lord was felt during this Session, and also the other Sessions.

480 male endowments were performed that day.

It might be interesting to note that it was one of the largest Priesthood Sessions since the building of the Temple.

Many old friendships were renewed, and many new friendships formed, as these fine priesthood holders sat around the dinner table visiting and enjoying a delicious meal.

At the end of a wonderful day many were reluctant to leave, but did so with a promise and a renewed determination to return again soon.

Some commented that they would like to return to another Priesthood Session in a month.

The Lord truly blesses those who keep His commandments and do His will.

STAR NEWS

BIRMINGHAM STAKE

LICHFIELD Branch Relief Society held their Christmas Bazaar at Tamworth on November 1st. Brother Freeth took part as Father Christmas in the Grotte, handing out Lucky Dips for the children. The Baking stall which included home-made jams, pickles, and extra chewy toffee! was a great success. The children were attracted to the toy stall, especially the dolls clothes, which were cleared almost immediately. Brother Mawle donated several handmade aeroplanes. A special attraction on the Christmas stall were the handmade tree decorations, which brought forth a lot of praise. The Press called and a photograph and write-up appeared in the local paper. Nearly £30 was raised from this event.

There was a very sinister atmosphere at Woodsetton Chapel on October 31 as eerie looking figures dressed mainly in black, some on broomsticks, and others smeared with blood mingled together in the Cultural hall. Blood-curding screams rent the night air, and hair stood on end as Bob Stanton told a grisly story in the dimmed Hall. Things did liven up later though when Brother Stanton and John Bond organised dancing and games.

Their Guy Fawkes Night was a sparkling occasion too, any one standing near David Bond or Robin Craven would certainly say that it went with a bang! There were plenty of tasty hamburgers hot dogs and baked potatoes to ward off the fierce November air.

BIRMINGHAM Ward also celebrated Hallowe'en night, and the basement of



Crawley District MIA won the Coveted Don K. Archer Cup for Participation and Sportsmanship.

the old house made an ideal "Spook Alley." Witches, ghosts and other weird figures were at every turn, but they all proved to be quite human when it came to eating refreshments.

BRITISH MISSION

Members of the CHELMSFORD Branch attended a "Pot Luck" social organised by the Branch Presidency on October 15, to bid farewell to Janis and Temple Futter. The couple left England a few days later for Temple's home in South Africa. Everyone wishes them well in their new life together.

The Relief Society of the ESSEX District held a meeting for Sisters and their husbands at Chelmsford on October 30. The theme was "The Storage Programme" and President John A. Bigwood, (the Wheat King) of Ilford Branch, talked on food storage for almost an hour, then the rest of the evening was open for discussion.

The District Primary Bazaar and Talent Show this year was held at the



Southend Chapel on October 18, and was a great success. £25 was raised, and each branch received £3 10s. towards their Primary supplies. Approximately 280 people were in attendance at the talent show later in the day. Performances were of a very good standard, and judges, Primary President Margaret Peek of Romford, and Mary Short, former Primary President of Romford, had a hard task in selecting GRAYS branch as the winners of the Shield and Primary Colours, which they will now hold for one year.

The Primary Appreciation Dinner was held on November 15 at SOUTHEND Chapel and 38 officers, teachers and husbands were in attendance. An excellent meal of cheese and potato pie, vegetable soup and apple fluff, was prepared by the District Primary Presidency, 2nd Counsellor of the District Presidency, Clinton Lee, was in charge of the evening's entertainment of games and square dancing. Everyone had to join in to keep warm as the main heating system had broken down, but the evening soon warmed up under his direction.

CHELMSFORD Branch held a "Pioneer Pow Wow" at M.I.A. on Tuesday, October 28. Many youth were there and so were the District M.I.A. Superintendent and President, Ray and Jane Botterell. Dancing, singing and a few games were the main activities of the evening, after which a pioneer meal of beans, jacket potatoes and toast was served.

On November 1, 40 people attended a "Flap Jack Fling" to sample the efforts of District President Harold W. Hunt. He and a few under "chefs" spent the evening turning out delicious flap jacks (pancakes) and apple fritters



Centennial Grand March at Youth Conference honouring all Beehives, MIA Maids, Laurels and Gleaners of the British South Mission.

with a choice of 4 syrups. The food was served at tables around the Cultural Hall by waitresses. Despite there being few in number, the evening was a success and 50s. was raised for the branch budget.

Red Indians, pirates, pioneers and rather peculiar looking characters invaded the NORWICH chapel on October 28, but underneath the war paint, feathers and blankets they resembled the members of the M.I.A. at their annual Hallowe'en Fancy Dress Ball.

Patrick Moore conducted the proceedings, which consisted of a variety of games, sketches and dancing to the music of the "Clowns."

Awards were given for the best and most original fancy dress and Anthony Warren won the men's prize as a Lamanite chief, and Annette Burberry, the women's, as a Mormon pioneer.

CENTRAL BRITISH MISSION

An excellent turkey dinner was served to approximately 82 people at the semi-annual dinner and dance of the Third Quorum of Elders for the Midlands North District, while a special 'spread' and entertainment was arranged for the children.

The opening address was given by the Master of Ceremonies, Leslie Florence, of Crewe Branch. A wonderful evening followed with modern and old time dancing played by Dennis Shiltern and His Kind of Music. More members attended later for the dancing.

About fifty people attended a Bonfire Evening on November 5th, which was organised by CORBY M.I.A. in the grounds of the chapel. The evening started with a firework display and the traditional eats. Afterwards skits were performed by the Missionary Elders and then everyone gathered around the Bonfire for a sing-song.

BEDFORD Branch regretfully said 'Goodbye' to another family recently when Brother and Sister Borley and their children left for New Zealand. Brother Borley had many callings including that of 1st Counsellor in the Branch, and 2nd counsellor in the District. In the Branch Sunday School he had been both Superintendent and a teacher. Sister Borley was 1st Counsellor in Primary and a teacher in both Primary and Relief Society, as well as being Branch Chorister and an M.I.A. leader. Everyone wishes them well in their new life.

More than seventy relatives and friends gathered at the Worcester Chapel to join in the festivities of the



Some of the "Young Marrieds" at a recent "Pirate" Social held by Hayes Branch, British South Mission.

Coming of Age party for Geraldine Burton of the Hereford Branch. This was a dual purpose gathering as it also served as a welcome home party for Geraldine who has been touring Canada and the United States for the past seventeen months. During that time she was able to attend two General Conferences.

The HEREFORD Branch Hallowe'en Social proved quite a strenuous affair. Mixer dances were organised by Bob Edden, games by George Burton, the records for the evening were provided by Graham Burton and the whole programme was M.C.'d by Audrey Presser. The excellent decor of the hall was carried out by Geoff Boucher.

The M.I.A. Table-tennis team have made their best ever start to the season since entering the Hereford Table Tennis League four years ago. They are currently top of the League, one

point ahead of their nearest rivals and undefeated after six matches.

Elders Richard Garthe and Irvin Wright began their stay in Hereford by meeting with the Mayor, Mr. E. Hunt.

Veteren centre-half Bill Boucher, a well-known figure in Herefordshire and Mid-Wales League Soccer since the end of the Second World War, and a member of the Hereford Branch, is retiring from the game at the age of 44. He recently suffered an injury which kept him out of work for two weeks and made him feel that perhaps it was time he stopped playing. He may decide to take up refereeing.

One thing which gives Brother Boucher as much pride as his playing success is the fact that not once during his long career has he been sent off or had his name taken. He said "Good behaviour on the field is a point I always try to impress on younger players, Arguing with referees and reckless play does neither a player or his club any good."

GLASGOW STAKE

Time was turned back one hundred years as members of the Stake assembled to commemorate the Centennial of the organisation of the Y.W.M.I.A. Many of the ladies were dressed in typical 1869 attire. The twenty-minute floorshow was an interesting presentation of two dance numbers representative of the dances of a century ago. One hundred and eighty members and friends celebrated the successful event held in the Drumchapel Cultural Hall on Saturday, October 25, 1969.





Floorshow Presentation at the Glasgow Stake Centennial Ball.

NORTH BRITISH MISSION

BURNLEY AND NELSON Sisters joined together for two occasions in the Autumn. The first was a social evening when they enjoyed Potato Pie and peas. Afterwards they were entertained by singing and recitations in Scottish and Lanchashire dialect. There was also a sale of preserves in aid of the Relief Society funds.

The second event came when they performed a play at the Visiting Teachers Convention at Rawtensall on October 11th. They portrayed the Relief Society Through the Ages.

Burnley and Nelson Relief Society Sisters meet for a Social Evening.





Carlisle Saints sitting in the Bath House at Chester Fort.

The CARLISLE Branch Primary, accompanied by a good number of adults, visited Housesteads Fort and Chester's Roman Fort with its wonderful bath house along the Roman Wall. Built in the year 122 A.D. these are the finest remains in Britain. It was a beautiful day, marred only by fog patches, but thoroughly enjoyed by all.

On October 25 a dance and buffet supper was held in the CARLISLE Cultural Hall to celebrate the 21st birthday of Olive Rankin. Olive received many presents from her friends and was presented with a pearl pendent by President Gerald Ramsbottom on behalf of the Branch members.



Olive Rankin

SCOTTISH MISSION

Thursday, October 30, 1969, began a series of parties for the members of the ABERDEEN Branch when a Relief Society sisters held a social evening. The following night the M.I.A. organised a Hallowe'en party. Members arrived in fancy dress and were soon dipping for apples and eating treacle scones. A competition was held for the best cut turnip.

Another party, this time for the Primary children, took place on Saturday, November 1. The forty children attending joined in the fun and games with obvious delight, and made short work of the refreshments. They also wore fancy dress for the occasion. Three parties in three days must be quite exhausting.

The next event reported is of a more serious nature, when the branch held on Open House on November 19. Mission President Francis Nephi Grigg presided over the meeting. President George Bowie spoke, and then the film "The Three Witnesses" was shown afterwards the Steven Kemp family sang an intermediate hymn. Finally President Grigg spoke on "Family Home Evening." After the programme visitors were shown the displays around the chapel and the baptismal font.



Myrthyr Tydfil's Mayor, Alderman Albert John addressing the congation.

Early in November, the Merthyr Tydfil Branch of the Southwest British Mission unveiled a plaque presented by the Daughters of the Utah Pioneers in commemoration of the first missionary from Zion to arrive in Wales. It also honoured the many Welsh people who joined the Church and then emigrated to Salt Lake City.

The plaque was unveiled by the Mayor of Merthyr Tydfil, Alderman John Albert, who addressed the congregation. President Rulon Bradshaw was also in attendance.



Mayor, Allerman Albert John unveiling the plaque.



SOUTHWEST BRITISH MISSION

1969 marked the Golden Jubilee of Scouting in the town of Merthyr Tydfil. After 50 years, the Scout Movement which was instigated by Lord Baden-Powell, still goes on and has been represented in Merthyr by eleven troops. The occassion was celebrated by a Grand Dinner and Dance.

Fourteen months ago, a group of L.D.S. boys applied for membership to the Merthyr Tydfil District Commissioner. The Branch had no regular Scouters and training had to take place in order for the Leaders to become recognised so that they could have an official Scout Troop.

At the dance, the L.D.S. Group was welcomed by the District Commissioner as a troop of the Merthyr Tydfil District Scouts and will be known henceforth as the Twelfth Merthyr. The new Troop Leaders took an active part in the Dance. President Arnold Jones, President Ralph Pulman and Brother Dave Harmon were members of the organising Committee and Brother Harmon was Master of Ceremonies. Other members assisted with the cabaret. This makes a new Era for the L.D.S. boys in Merthyr Tydfil.

HELSTON Branch M.I.A. organised a social and invited District Y.W.M.I.A. President C. Pearce to be their guest of honour. During the evening a bring and buy sale raised £6 10s. 9d. for the branch building fund, and dancing was organised by Sister Seddon Over 60 people attended and heard District President G. Pearce say how pleased he was with the efforts of the young folk, and urged the older members to join M.I.A. as well.

SUNDERLAND STAKE

As the Stakehouse is undergoing repair, the bishop of HARTLEPOOL Ward gave permission for M.I.A. Stake Parent/Youth Night to be held in the Hartlepool Chapel.

The musical presentation was entitled "Make Mine Happy," and members from Middlesborough, Billingham, Hartlepool, Gateshead, Redcar, South Shields, Sunderland and Peterlee participated. Some of the acting was very polished, even though some of the cast had to learn their parts almost on the last day, but as usual everything was alright on the night.

Marjorie Marsh produced the play and Joyce Robson played the piano. A large number of people attended despite the bad weather and during the interval partook of the tasty refreshments provided by the Hartlepool Ward. Although very funny in parts, the theme of how we can make each other happy was very clearly demonstrated.

Folk Dancing in the Cornwall District.



Congratulations



Dean Wilson and Irene Lowe

On November 8, 1969, Dean Thomas Wilson married Irene Elizabeth Lowe at the Norwich Chapel. The bride wore a beautiful white lace dress and was attended by four bridesmaids. Connell Fleming was the best man. Over 150 attended the reception which was brought to a close with entertainment by the "Clowns."

ENGAGEMENT

The engagement was recently announced between Rita Lesley Fearn, B.Ed., elder daughter of Brother and Sister Leslie Fearn, of Bradford Ward, and Christopher John Freeman, A.R.S.M., B.Sc., D.I.C. elder son of Brother and Sister Leslie Freeman of Kingston Branch.

The couple met at the first L.D.S. Student Convention in Leicester. Both are very active members of the Church, Chris is the Y.M.M.I.A. Superintendent at Hyde Park Ward and Rita is the Y.W.M.I.A. President at Bradford Ward.

CONGRATULATIONS

The wedding of Sgt. Frederick Kent Betz of the Bedford Branch, and Gill Harvey of the Stevenage Branch, took place at the Stevenage Chapel on September 23, 1969. President Berny performed the ceremony. After the reception held at Letchworth House, the happy couple left for the London Temple.

Vanessa Poole and Peter Shalley were married in the Nottingham Chapel on October 25, 1969, by Bishop Sidney Vaughan. The bride wore a long slim fitting dress of embroidered satin, and was attended by her little sister Becky and Elaine Storer. After the reception in the Cultural Hall the couple left for a honeymoon in Spain.

BIRTHS

August 5, 1969—To Peter and Maureen Mullins, Widnes Runcorn Branch, North British Mission, a son, Simon Grant.

November 10, 1969—To Tim and Ann Corbin, Loughborough Ward, Leicester Stake, a son, Stephen Andrew.

October 16, 1969—To Peter and Coral Smith, Nottingham Ward Leicester Stake, a son, Mark Peter.

October 31, 1969—To Lewis and Elizabeth Schofield of San Diego, California, U.S.A., now at R.A.F. Base, Edzell, Scotland, a daughter, Diane.

September 9, 1969—To Nephi and Sylvia Dawson, Newcastle Branch, Central British Mission, a son, Linden Aaron Ben.

Ordinations

Hubert Wainwright, Newcastle Branch, Central British Mission; James L. Fielding, Birmingham 3rd Ward, Birmingham Stake; Derek Prizer, Walsall, Ward, Birmingham Stake; William S. Poxon, Walsall Ward, Birmingham Stake; Phillip N. Smith, Woodsetton, Birmingham Stake; Robert C. Wilkinson, Woodsetton Ward, Birmingham Stake; Jeffrey Davis, Woodsetton Ward, Birmingham Stake; Gregory W. Reeves, Birmingham Ward, Birmingham Stake; Ronald T. Baker, Birmingham Ward, Birmingham Stake.



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FRONT COVER

The new First Presidency of the Church—President Joseph Fielding Smith, with 1st Counsellor Harold B. Lee (left) and 2nd Counsellor N. Eldon Tanner.

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The Tenth Prophet

PRESIDENT Joseph Fielding Smith has been ordained and set apart as the 10th president of the Church with President Harold B. Lee as first counsellor, anl President N. Eldon Tanner as second counsellor.

President Lee was set apart as president of the Council of the Twelve. Set apart as acting president of the Council was Elder Spencer W. Kimball, who is next in seniority on the council to President Lee.

Elder Hugh B. Brown, formerly first counsellor in the First Presidency, will resume his place in the Council of the Twelve.

Elders Alvin R. Dyer and Thorpe B. Isaacson resumed their positions as Assistants to the Twelve.

President Smith was ordained and set apart at the meeting in the Salt Lake Temple by the Council of the Twelve with President Lee as voice.

President Smith set his counsellors apart. President Lee set Elder Kimball apart in his new calling.

The appointment of President Lee to the First Presidency leaves a vacancy in the Council of the Twelve.

President Smith's whole life has been devoted to service of the Church. It was in the family home that he learned to love the Gospel and was taught its precepts by his father and mother.

He was born in Salt Lake City July 19, 1876 to Joseph F. and Julina Lambson Smith. His father was the six president of the Church and his grandfather was Hyrum Smith, patriarch to the Church and martyred with his brother, the Prophet Joseph, in Carthage.

He has been a member of the Council of the Twelve since April, 1910, when he was ordained an apostle at the age of 33 by his father. He was named to the First Presidency on Oct. 28, 1965, and served as president of the council and also in the First Presidency until the death of President McKay.

In April of 1898 he married Louie Emyle Shurtliff, and a year later he was called to serve in the British Mission. He was ordained a seventy by his father on May 12, 1899, and left the next day for the mission field. He laboured in the Nottingham Conference for two years, returning home in June, 1901.

Upon his returun, President Smith accepted employment with the Church Historian's part of his life. Further responsibility came to him in 1907 when he was appointed secretary of the Genealogical Society.

Continued on Page 4

End of a beautiful day

President David O. McKay, 96-year-old leader of the Church of Jesus Christ of Latter-day Saints, died in his Hotel Utah apartment, surrounded by members of his family.

The white-haired leader had presided over the Church for nearly two decades—a remarkable period of growth in membership, building construction and new programmes all over the world.

At his side when the end came was his wife of 69 years, Emma Ray Riggs, whom he married January 2, 1901, in the Salt Lake Temple.

President McKay spent his life in the aura of an inspiring influence. That influence was the Word of God.

Wherever he passed, men lifted their heads with more hope and courage. Wherever his voice was heard, there followed greater kindness among men, greater tolerance, greater love. Wherever his influence was felt, man and God became closer in purpose and in action.

No qualities are more deeply and urgently needed in this troubled age.

Like the end of a beautiful day or the close of a great symphony, the passing of President McKay leaves a quiet sadness. Not to see again his quick, boyish grin as he tells an anecdote straight from his Scottish ancestry; not to hear his warm, compelling counsel for love at home and integrity in dealing with one's fellowmen; not to hear his stirring testimony of the Lord Jesus Christ; not to feel with a burning surety that here is a living prophet of the living God—this loss is hard to bear.

Continued from Page 2

Two years before he became a member of the Council of the Twelve, President Smith lost his wife, Louie Emyle She died March 30, 1908. On November 2, 1908 he married Ethel Georgina Reynolds. She died August 26, 1937. President Smith married Jesse Evans, former operatic contralto and concert singer and soloist with the Salt Lake Tabernacle Choir, April 12, 1938.

Two daughters were born to President Smith's first wife, and his second wife bore him five sons and four daughters.

The eleven children are: Joseph Fielding Smith Jr., George Reynolds Smith, Douglas A. Smith, Milton E. Smith, Lewis W. Smith who was killed in Africa during World War II; Mrs. Henry (Josephine) Reinhardt, Mrs. Elden C. (Julia) Hart, Mrs. L. Garrett (Emily) Myers, Mrs. Hoyt W. (Naomi) Brewster, Mrs. Bruce R. (Amelia) McConkie, and Mrs. William S. (Lois) Fife.

Prominent as an educator, businessman, public official, and church leader, President Lee was called to the Council of Twelve in April, 1941.

He was a teacher and principal in Idaho and Utah public schools before entering private business and later becoming a commissioner of Salt Lake City. He became prominent in Church circles as a stake president and welfare worker during the depression of the 1930s. In 1936, the Church correlated its various relief activities into the enlarged Church-wide Welfare Programme and President Lee became managing director on January 1, 1937, remaining 22 years in this position.

President Lee was born March 28, 1899, in Clifton, Oneida County, Idaho, a son of Samuaul Marion and Louise Emeline Bingham Lee. One of six children, he grew up on the family farm. He married Fern Lucinda Tanner on November 14, 1923, in the Salt Lake Temple. She died September 24, 1962. He married Freda Joan Jensen, June 17, 1963. Elder Lee has one living daughter: Mrs. L. Brent (Helen) Goates, Salt Lake City. Another daughter, Mrs. Ernest J. (Maurine) Wilkins, died in 1966. The Lees have 10 grandchildren.

He began his prominent Church career as a missionary in the Western States Mission from 1920 to 1922, serving most of the time as a district president. He later served as Pioneer Stake President from October 26, 1930 to July 1937.

President Tanner, a former industrial

and political leader in western Canada, was first named second counsellor in the First Presidency, on October 4, 1963 He had previously served as a member of the Council of Twelve for a year and as an Assistant to the Twelve for two years.

As a Church worker, President Tanner has filled responsible positions as bishop of the Cardston First Ward and president of the Edmonton Branch. He presided over the Calgary Stake from 1953 until his ordination as a General Authority in 1960. On April 9, 1961, he was appoined president of the West European Mission, from which he was released in January, 1963. Returning to Salt Lake City, he was appointed president of the The Genealogical Society of the Church.

Though his family moved to Alberta, Canada in 1837, He was born in Salt Lake City, May 9, 1898, and was taken to Canada when three weeks old, where he lived continuously until his call to Salt Lake City.

He married Sara Isabelle Merrill of Hill Springs, Albert, December 20. 1919. They have five daughters.

He became a citizen of the United States on May 2, 1966.

Elder Kimball is a public servant of long standing and varied experience. He has held official position in scouting, education, government, chamber of commerce, and Rotary Club. He is a recognised expert on Indian affairs.

He was born March 28, 1895, in Salt Lake City, a son of Andrew Kimball and Olive Woolley Kimball. When he was three the family moved to Arizona where he attended Thatcher public schools, the Gila Academy (now Eastern Arizona Jr. College) and the University of Arizona.

He served a 28-month mission in the Central States in 1914, and after his mission he became a regional Church leader, first as clerk, then counsellor in the presidency, and was appointed the first president of the Mt. Graham Stake

From this position he was ordained an apostle in 1943 and assigned responsibilities in missionary service and Indian affairs. During his service as a general authority of the Church, he has devoted extensive effort in youth development and has visited many of the world-wide congregations of the Church.

Elder Kimball married Camilla Eyring, June 1, 1918, in the Salt Lake Temple. They have four children and a score of grandchildren.



The Tenth Prophet bears his testimony

Like Job, I can say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." I know that He came into the world to redeem the world from sin, and through the atonement made by Him all men are redeemd from death.

There shall be a resurrection of the dead, and all shall come forth, they who have done good to receive an exaltation and they who have done evil to receive condemnation, according to their works.

I know that all men who repent and accept the Gospel with pure hearts, are also redeemed through the blood of Christ, from their own sins; for He suffered "for all, that they might not suffer if they would repent, but if they would not repent, they must suffer," even as He, for His blood will not cleanse the unrepentant sinner.

I know that little children who have not reached the years of accountability, and hence are not guilty of sin, are also redeemed through the blood of Christ and it is solemn mockery to contend that they need baptism denying the justice and mercy of God.

I know that Jesus of Nazareth was the Only Begotten Son of God in the flesh, with life in Himself and His Father has life in Him-



I know that men must repent and receive the Gospel, I know that Joseph Smith was called of God and divinely ordained to preach the Gospel; I know that "Mormonism" is the Gospel of Jesus Christ restored for the last time.

self. Because of this wonderful truth, it was possible for Him to redeem us from death and the grave, and, on condition of our repentance, from our individual sins.

I know that men must repent and receive the Gospel, being baptised by immersion for the remission of sins and receive the laying on of hands by one who holds authority, for the bestowal of the Holy Spirit, to enter into the Kingdom of God.

I know that Joseph Smith was called of God and divinely ordained to preach the Gospel and organise the Church of Jesus Christ in these latter days. He was a prophet of God and declared unto the world the work of the Lord as he was taught by heavenly messengers and instructed by the Lord.

His testimony, which is duly and sufficiently attested by competent witnesses, will stand against the world, and all who reject it shall come under condemnation at the last day. He was a special witness for Christ in this the last dispensation, and solemly bore witness that our redeemer lives, for he saw Him and conversed with Him and His Father in heavenly vision.

This testimony he sealed with his blood, and it will stand to comdemn those who reject it, at the last day. He translated the Book

of Mormon "by the gift and power of God," and I know that record is true. It is a history of the ancient inhabitants of the American continent, and contains the Gospel as it was revealed to them

This book has been attacked from the date of publication to the present time by those who reject its teachings and try to destroy its influence among the children of men. Such attackts will always be made from time to time, but they shall all fail, as they have failed in the past, and the truth be more firmly established which that record contains.

I know that "Mormonism" is the Gospel of Jesus Christ restored for the last time for the salvation of souls. All this I know through the teaching of the Holy Spirit. Moreover, I know that it is within the power of all men to receive a knowledge of these things, for the Lord has promised, "If any man will do His will, he shall know of the doctrine," and in all solemnity I can promise any man who will humbly repent and accept these things, that he will receive through the spirit of the Lord a testimony of the truth.

There is no excuse for any to be in the dark, for all may come who will and partake of the bread of life, and the Lord will give them knowledge of these things that their souls maybe saved



The Tenth Prophet calls us to Repentance

I WISH to quote a part of the instruction given by our Redeemer to his disciples on the American continent just before he left them.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up bv the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptised in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore

their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptised in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:14-20.)

I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance—none others shall find the kingdom of God.

We have inducements, enticing features comes before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of alcohol. The advertising of tobacca today is one of the greatest offences and crimes before our Father in heaven, and those

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments

who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made convenant with him to keep his commandments.

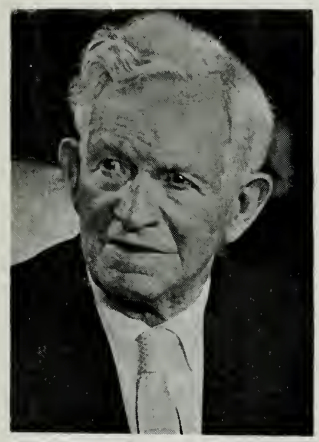
I would like to refer particularly to the filthy tobacco habit. I believe that some of the women are getting to be worse than the men, and those who advertise are seeking to influence the women —the mothers of the children. We cannot afford to turn either to the right nor to the left from keeping of the commandments of the Lord if we want to enter into his kingdom.

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to remember our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the violation of the covenants and commandments which will bring to us eternal life.

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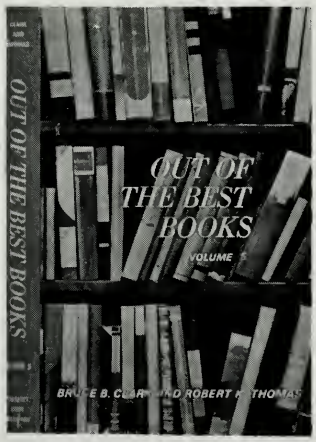
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Elder Harold B. Lee

MANY years ago while I served as a missionary, I came to the door of one who belonged to an apostate faction which fell away from the Church after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their faction were the apostates from the truth.

As we talked on into the afternoon, there came an interesting turn to our conversation. It developed that this couple had had but one child, a little boy, who, when about seven years of age, was stricken with an incurable disease. When he came to the age of accountability, eight years of age, he was still sick, and at nine or shortly thereafter he passed away, still unable to be taken into the waters of baptism.

They accepted the revelation of the Lord through the Prophet Joseph that at eight years of age, the age of accountability, children are to be baptised, except for which they should not enter into the kingdom of heaven.

"Now" she asked, "what do you think we ought to do for our child?.

I replied: "Oh that is easy. Have him baptised for in the temple. That is what temples are for."



The rock of revealed knowledge has built this Church

But she said, "We have no temple."

Then there came into my mind a scripture in which the Lord said,

"Now the great and grand secret . . . and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11).

Truly as I thought about her plight, the gates of hell had prevailed against her church because the keys and the power to reveal knowledge from heaven was not to be found in that church.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear—he might well have said,

"And I say unto thee, thou art Joseph, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

What he said to Joseph, might well have been said to Peter:

"I give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the living and the dead."

The importance of revelation on which to found this Church was again impressed on the day this Church was organised, when the Lord said, to the Church, not only to those few who were then members, but also to all of us who have since been members,

"Wherefore, meaning the church, thou shalt give heed unto all his words (meaning the words of the President of the Church, the Prophet of the Lord) and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

In other words, the Lord has said it was not only important that there be revelation to his Church through his mouthpiece, the one who held the keys, but his Church must also be founded on personal revelation, that every member of the Church who has been baptised and has received the Holy Ghost must be admonished so to live that each might receive a personal testimony and a witness of the divine calling of him who was called to lead as the President of the Church so that he will accept those words and that counsel as if from the mouth of the Lord himself. Otherwise, the gates of hell would prevail against that individual.

It was exactly that meaning that the Apostle Paul intended to convey when he wrote to the Ephesians.

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." (Eph. 4:11.)

In other words, he organised the Church and set us the proper officers, "that we henceforth be no more children ,tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Upon this rock, the rock of revelation, to individuals who have the power of the Holy Ghost, and revelation from God to this Church, the Lord in wisdom has designed that therefore the gates of hell shall not prevail against it.

In the midst of trevail and suffering the Lord sent this word of comfort to the Prophet Joseph:

"God shall give unto you knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; . . . According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end there of, when every man shall enter into his eternal presence and into his immortal rest." (D&C 121:26,32).

Continued on Page 19



Choosing a Prophet

Who is in charge of the Church when the President has died?

At the death of President David O. McKay, the full responsibility for Government of the Church rested upon the shoulders of the Council of the Twelve Apostles, with the major responsibility of choosing and ordaining the new President of the Church.

What happened to the other members of the first Presidency?

They resumed their former positions either in the Council of the Twelve or among the Assistants to the Twelve . . . thus Elder Joseph Fielding Smith—a Counsellor in the First Presidency—resumed his place as senior Apostle and President of the Council of the Twelve.

What authority has the Quorum of the Twelve to govern the Church?

The authority to govern the Church upon the death of a President has rested with the Twelve Apostles since the time of Jesus Christ and was restored in the days of the Prophet Joseph Smith. In a testimony on this point, Elder Heber C. Kimball—the man who first brought the Gospel to Great Britain in 1837—said: "As to the power and authority invested in Brother Brigham, do I doubt it? Have I the least hestitation as to his calling as the President of this Church? No, no more than I have that God sits upon His throne. He has the same authority that Brother Joseph had. That authority was in the Twelve, and since Brother Joseph stepped behind the veil, Brother Brigham is his lawful successor. I bear testimony of what Brother Joseph said on the stand at Nauvoo (and I presume hundreds there can bear witness of the same. Said he, 'These men that are set here behind

me on this stand, I have conferred upon them all the Power, Priesthood and Authority that God ever conferred upon me."

In the Doctrine and Covenants, Section 107, verses 23 and 24, it states: "The twelve Travelling Councillors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the Church in the duties of their calling. And they form a quorum, equal in authority and power to the three Presidents . . . "

When can the Twelve exercise this authority?

It is only on the death of a President that the Twelve can exercise the authority vested within them.

Said Elder George Q. Cannon: "Any one of them, should an emergency arise, can act as President of the Church, with all the powers, with all the authority, with all the keys, and with every endowment necessary to obtain revelation from God, and lead and guide this people in the path that leads to the celectial glory; but there is only one man at a time who can hold the keys, who can dictate, who can guide, who can give revelation to the Church. The rest must acquiesce in his action, the rest must be governed by his counsels, the rest must receive his doctrine." President Joseph F. Smith stated: "The fullness of the keys of Priesthood are vested in the President of the Church. The Apostles hold all authority and keys, but cannot excercise the authority which is vested in the President except in case where the Apostle is elevated to the Presidency. There cannot be two authorities in the Church with equal jurisdiction at the same time, although there may be two quorums holding the same Priesthood and authority."

What steps are taken to reorganise the First Presidency of the Church?

President John Taylor, writing in the "Millennial Star" said this: "Three important steps are necessary in choosing a President and his Counsellors, namely: 1, the selection and appointment; 2, the ordination; 3, the confirmation by the vote of the people.

"It is the duty of theTwelve also, to ordain and set in order all other officers

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ELDER HAROLD B. LEE

Thus the rock of revealed knowledge has built his Church, and the gates of hell have never prevailed against it.

With that overpowering thought that the plan of the Almighty has been so laid that never has Satan been able to shake it, how we should rejoice at the word of the Lord to Joseph when he said:

" . . . . What power can stay the heavens? As well might man stretch forth his puny arm to stop Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints."

of the Church. Therefore, when the First Presidency is dissolved by death or by removal of the president, the responsibility of selecting another devoles upon the Twelve."

How can one become eligible to be called as President of the Church?

To be eligible to the Presidency of the Church a man must be an Apostle called of God, and approved by his brethren. On the death of the President of the Church, then senior apostle automatically becomes the presiding officer of the Church.

On this question, President John Taylor had this to say:

"I occupied the senior position in the quorum, and occupying that position which was thoroughly understood by the Quoruum of the Twelve, on the death of President Young, as the Twelve assumed the Presidency, and I was their president, it placed me in a position of presidency of the Church . . . In this manner, also, was President Brigham Young sustained . . . " (The Gospel Kingdom, p 192).

Has the succession to President of the Church always been vested in the President of the Quorum of the Twelve?

Yes, it has.

Elder Wilford Woodruff became president of the Twelve in October, 1880, and was sustained President of the Church in April of 1889.

On September 13, 1898 Elder Lorenzo Snow became President of the Church as senior apostle and president of the Twelve.

When President Snow died in October 1901, Joseph F. Smith became the first President of the Church to be born of Latter-day Saint parents. He was president of the Council of the Twelve.

On November 23, 1918, Heber J. Grant, president of the Council of the Twelve Apostles, succeeded Joseph F. Smith as President of the Church. And so it goes on . . .

President David O. McKay was president of the Council of the Twelve when he succeeded George Albert Smith as President of the Church on April 9, 1951. Now the President of the Council of the Twelve, Elder Joseph Fielding Smith, has succeeded to the office of President of the Church.

To Bishops and Branch Presidents:

If there is a Coast-guard station within easy reach of your meeting-place will you kindly advise Mrs. R. Murton, 2 Coast-guard Station, Holyhead, Anglesey, who want to transfer to a station nearer a Ward Branch.

THE POWER AND AUTHORITY

There is nothing in the gospel of Jesus Christ, as taught by the restored Church of which any man need be ashamed. We may look at it from any standpoint—the standpoint of present needs, the benefits that it gives to us daily and the character which it establishes among its members; or we may take it from the standpoint of the hope of future existence and the teachings of God, of the Christ, and of eternal life. From any standpoint there is nothing of which the members of the Church need be ashamd. On the contrary, if we examine the principles in an unprejudiced manner, we shall be forced to the conclusion that Mormonism has everything of which to be humbly proud.

—President David O. McKay



Regional Representative Elder A. Ray Curtis and London Stake President Joseph W. Hamstead with some of the 40



Stake Missionaries called to serve in the London area present at their week-long induction course.

Induction course for the London Stake Missionaries

Forty Stake Missionaries have Forty Stake Missionaries have been called by the London Stake Presidency to serve for the next two years, under the direction and guidance of Stake Mission President Graham Hawkes and his two counsellors, Elders Moody and Tuohy.

But before any of them were allowed out into the mission field, President Hawkes took them through a week-long induction course held in the Hyde Park Chapel.

The missionaries met every night of the week—save the Stake Family Home Evening night on the Thursday—to receive instruction and inspiration from their Mission Presidency and a number of guest speakers.

President Hawkes took them through the Lesson Plan, giving them hints on how to improve their approach, how to arouse interest, how to encourage answers to their question . . . even how to speak and how to dress.

Members of the Stake Presidency, Stake High Council and the British Mission Presidency were among the guest speakers—called in to bear testimony of their own mission experiences and inspire the new Stake Missionaries with an understanding of the greatness of their calling.

The greatest institution in

by Elder LeGrand Richards, Council of the Twelve

TO me, the missionary system of this Church is one of the greatest institutions the world has ever known. In no other way has there been such evidence of sacrifice and devotion and love and loyalty to God and to His work as in this great missionary work of His Church

We find it difficult at times to turn members down who want to go on missions. One of my good friends was getting on in years and I tried to persuade him he was too old to go on a mission, and he said, "Well, Brother Richards, what could I do that would be more wonderful than to die in the service of the Lord?"

Another good brother came to me who had been on a mission with his wife and said, "If I sell my home and car, we can go on another mission"—willing to give up the last they had in order to accomplish this missionary work, and that is the spirit we find wherever we go.

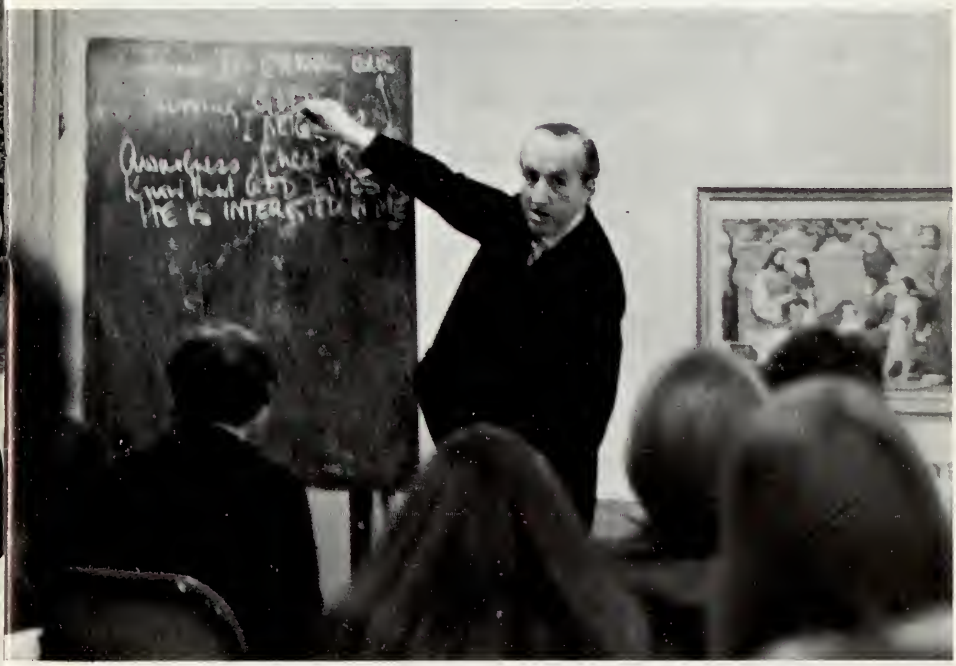
A young man reporting on his mission

President Joseph W. Hamstead, London Stake President, discussing aspects of their calling with some of 40 Stake



the world

Missionaries now serving in the London area. He was the guest speaker on the third evening of the Stake Mission-arises week-long induction course in the Hyde Park Chapel.



'I have literally been born again'

in Oregon a short time ago, he was himself a convert to the Church, came down with his fist on the pulpit and said, "I would not take a cheque for a million dollars for the experience of my mission."

And the brethen made a call for the Saints who could afford it to send in some of their surplus funds to help carry on the missionary work with some of the young people in foreign missions and the response has been wonderful, and every time a remittance comes you feel to thank the Lord for the faith of him who sent it.

While I was still the Presiding Bishop, following a general conference, I received a letter from a lady schoolteacher in Nevada. She said, "It was said in conference that fifty-five dollars a month was the average cost of a missionary. I am enclosing my cheque for that amount, and I will send a like amount for each month for the next two years to keep a missionary in the field, because it is not possible for me to go myself."

As long as the Lord will put such feelings in the hearts of the members of his Church, no-one can stop his work from growing.

A few years ago I had a conversation with a man who came to the office while I was Presiding Bishop to interest the Church in a business proposition. We drifted into a discussion of religion. I said, "Do you love the Lord?" He said, "I do." I said, "Do you love him enough that you would be willing to join the Mormon Church, if you knew the Lord wanted you to?" And he thought for a few minutes, and said. "I do." Then I said, "As one of his servants, I want to promise you that if you will investigate our message and get down on your knees before the Lord, you can know that this is the work of God, just as much as you know anything else in this world.'

A few weeks ago he was in Salt Lake City and called to see if my wife and I would take lunch with him and his wife. He is now a high priest in the Church, and he said, "But, Bishop, why couldn't I have heard the gospel thirty years ago, so that I could have had the joy of service in the Church all through these years?"

Such a testimony makes one realise what the gospel means to a new convert.

I had a man sit in my office not long ago, and some of the brethren knew him. He served for over thirty years as a minister of the gospel in a sectarian church, and then through contact with our missionaries he joined the Church, and he said, "When I think of how little I had as a minister of the gospel to offer to my people as compared to what I now have in the fulness of the gospel as it has been restored,

I want to go back and tell all of my friends what I have found. But now, he said, "they won't listen to me; I am an apostate from their church." But such was the joy he found in his membership in the Church.

I was visiting in a stake of Zion not long ago, and the president told me this story. He said a Jewish boy came into the stake during the war, serving in the armed forces, and he fell in love with a Mormon girl, and he married her; she converted him, and he joined the Church. Then he went back to see his people in the east, and they disinherited him, and he said to his father and mother, "You can't disinherit me. What I have found out there among the Mormons is worth more than all the money this family ever owned." And then he said to the president, "How long will I have to wait to get into the temple with this lovely wife of mine, so I will be sure she is mine forever?"

Such is the joy the gospel brings to the new convert.

I had a man come to my office when I was in the mission field. He said, "When I think of who I was and what I was when the gospel found me and what I am today," he said, "I just can't believe that I am the same person. I do not think the same thoughts; I don't have the same habits; I don't have the same ideals in life." He said, "I have literally been born again."

That is what Paul meant when he said,

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

And I knew that man walked in a newness of life.

I received a letter from a young man converted while in the armed forces, then living in Kansas. He sent a cheque for his tithing, and then he added, "Bishop, do you think we are doing all we ought to do to try and tell the world of the marvellous work and a wonder the Lord has established in the earth in our day?"

They do not all come too easy. We have to break through the walls of prejudice. One of my friends turned many a missionary away, and then I happened to make a friend of him and got into his home, and when he could not handle the situation and his minister would not, he went to the plant where he was the foreman and said to the employees, "If any of you know any ministers who are not afraid of the Mormon elders, I would surely like to get in touch with them. I don't care what church they belong to," and so for the next few months we had a different minister every week.



Elder LeGrand Richards

It was one of the most interesting experiences of my entire life. But every time they would leave, he would say, "Well, you have made me nearer a Mormon than I was before," and one day he put his feet up on the table, smoking his big cigar and said, "Brother Richards, I would give all I own if I could prove that you are wrong."

I said, "I know you would. You have never wanted to prove that we are right. "But," I said, "I want to thank you for bearing your testimony that we have brought you the truth. If you have tried with all the help you have had through these weeks to prove we are wrong, and you have been unsuccessful, there is only one other answer, and that is you have proved that we are right. "Now," I said "there are just two things: You are either going to decide that you will accept the Lord's work and help build his kingdom or you are going to kick against the pricks and I remind you what the Saviour said to Saul on the way to Damascus: " . . . it is hard for thee to kick against the pricks." (Acts 9:5).

Well, he told me when we first commenced visiting him that he had all the religion he wanted, he knew he had faith in God, and he believed in God, and the only way I could get him to understand that there might be truths he did not have, was to tell him that if he had never seen a light greater than a candle, he would not believe that he was in the darkness, but when he saw real light, then he would know that the candle was not sufficient.

Well, he joined the Church right after that and came and visited me—I had been transferred—he was old enough to be my daddy, and he took me in his arms and said, "Brother Richards, I didn't think a man could be as happy as I am." I said, "I thought you had plenty before." "Oh, but I didn't know," he said.

I want to say to all Latter-day Saints that you have all been called to be missionaries for the Church. I hope you will not be afraid. I hope you know that this is the work of God and not the work of man. I hope you know that if your neighbours and your relatives and friends will hunger and thirst after righeousness, that you can promise them that if they will investigate and get down on their knees, I care not what church they delong to, they will find in the message you have for them the gospel of the Lord Jesus Christ, and I tell you, you ought not to be afraid to promise them that, because, I know that if they are sincere, your promises will be fulfilled.

TESTIMONY OF THE ELECT

Are you the Mormon Missionaries?

A big London Transport bus pulled up to the curb. The driver got out and stopped two young men who were riding their bikes along the road. "Are you Mormon Missionaries?" he asked.

"Yes," came the surprised reply.

"My wife is a member of your Church," the driver continued, "and I am nearly ready to be baptised. Will you come and see me?"

The driver of that bus was Thomas O'Connel, Branch President of the High Wycombe Branch, British South Mission.

Tom had shown little interest in the Gospel, although his wife, Rose, had been a member for some time. In spite of the fact that he seemed to resent the Church he contends that he "always knew it was true." When questioned about why it took him so long to join he replies with Irish good humour "It took Brigham Young two years to accept the Gospel. Not everyone has to join straight away."



Thomas O'Connel

Elder Stephen Lough, of Boise, Idaho, was one of the elders on the road that day. He relates that he and his companion had made no new contacts for a fortnight. They were discouraged and had fasted and prayed for a new contact. That bus, stopping on that eventful day, was an answer to their prayers.

Elder Lough taught, baptised and confirmed President O'Connel. He was present when Tom baptised his son Paul. He was in the group when President Child ordained Tom an Elder and also at the service when he was made second counsellor in the Branch Presidency.

President O'Connel was sustained as Branch President of High Wycombe Branch in May, 1969.

The Branch is striving to obtain land and build a chapel. There are problems to overcome but President O'Connel states with conviction: "If we are faithful and strong in the gospel, we will get our land this year."

TESTIMONY OF THE ELECT

Thanks to the Lord



MANY great and marvellous blessings have come into the life of Ronald Ewer since he joined the Church, and especially following the administration he received at the hand of the late Apostle Adam S. Bennion.

That day, at a District Conference, Elder Bennion blessed Ron, promising him that he would gradually continue to regain the use of his limbs through living the Gospel and being faithful in his calling.

"I've literally seen this come true, for I have more use in my body and limbs now. I've proved this to be true . . . and as I continue in the Lord's work I continue to improve.

Remarkable, for a man who a few short years earlier was 100 per cent. dependant upon someone else doing everything for him as he was striken with Maltese Fever (which has the same devastating effect as arthritis).

He observed that many of those afflicted with the same illness, were, as in his case, the youngest member of their family. He also recalls that of twin brothers in the same hospital ward, one got better "because he had the will to do so. The other could not bear the pain, gave in . . . it was sad, too sad, but many gave in."

Right then Ron decided that if he was going to make any recovery at all, that it would have to be through will power, effort, and faith—faith in the Lord, faith in the people, and the things they could do for him, and that he would have to do his part, by exercising his faith and will power.

By coincidence he had a surgeon with much the same thoughts, and so expressed himself to Ron.

"The surgeon told me not to worry . . . I felt that if he had faith that he could help me then the least I could do would be to have faith in him, and God's guidance through his hands, to help me. The surgeon is still interested as he continues to write to me."

During nine years of being in hospital and intensive medical treatment, Ron underwent 26 operations, most of them of a major category.

"I exercised my faith together with prayer. I remember thinking will I ever work again? I certainly never thought I would ever drive a car again.'

Ron now drives a hand-controlled car, "which is truly an experience" for all controls, brakes, steering, throttle, are hand controlled. While one hand is applying pressure on the brakes the other is steering and manipulating throttle and clutch.

To be able to drive this car, especially in London traffic, is truly an experience and requires of the driver a greater sense of judgement than in normal driving conditions, though he says he could often do with three hands. He always tries to avoid dangerous hills, sometimes driving several miles out of his way to do so.

Much of Ron's determination to overcome and succeed has come through the love, patience and understanding of a woman who was also in the same hospital. She introduced him to the Gospel, later sending him a copy of the Book of Mormon after her discharge from hospital. She was a member of the St. Albans Branch and suffers from arthritis. She became Ron's wife.

Eventually, leaving hospital, Ron attended cottage meetings with a group at Ruislip, where he was born, until

the West Drayton Branch was formed just prior to his baptism in May 1954. His first assignment was that of Group Leader. Later the Branch was renamed West London Branch, and he was called as 1st Counsellor to Branch President Schow.

When Branch President Donald W. Hemingway was appointed, Ron was called as Branch Clerk. This Branch was later dissolved to strengthen the Hyde Park Branch prior to the London Stake being created from the Missions and Ron was named as Assistant Stake Clerk to Stake President Donald W. Hemingway. The past seven years he has been the Stake Clerk.

President Hemingway has figured prominently in Brother and Sister Ewer's lives, for in 1961 he performed their marriage in the Luton Ward Chapel.

Sister Ewer has been a member of the Church considerably longer than Ron. She has served as secretary and pianist to Primary, also as a counsellor in Relief Society.

"Edna has been a great help and a backing to me in all of my Church assignments, I just know I couldn't fulfil them without her backing me all the way," Ron said.

He also recalls how various friends who used to visit him while in the hospital, and have since visited him at home are all amazed at his improvement and say it is nothing but a miracle.

Possessing a love for the Gospel of Jesus Christ, Ron bears a strong testimony and holds an office which he regards "as a great education in the Church. It is an education to meet people and to have the opportunity of seeing how the Church leaders work." Of course, one of the great experiences he had was at the Dedication of the London Temple.

"I met President David O. McKay who said to me, 'Boy, it does my heart good to see people like you come here on a day like this.'

"That remark will always live in my heart and mind."

Brother Ewer has met the Prophet on two other occasions, of which he is very proud.

Ron is a statistical accountant for Acrow (Engineers) Ltd., Harefield. He has three brothers and one sister.

In the case of Brother Ewer, as in numerous other lives, his life changed when at his lowest ebb, he decided within himself that he would have to do something about it, and went to the Lord for help. From then onward things have improved a thousand fold —all thanks to the Lord.

The Mormon missionary believes sincerely, indeed, he knows, that his message is the priceless gift of undoubted truth, God made and revealed, which has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Such certain knowledge gives him courage and makes his labours joyful. He meets the issues of the day with a song in his heart.—John A. Widtsoe

We felt the warm glow of the Holy Spirit

MY testimony came to me on two separate occasions when the Lord gave me strength. The first time that I really felt the spirit was late one night when I was beginning to feel attached to the Church. I had prayed before, but with little feeling. At this time my wife, who is the nearest and dearest to me in the world, had her faith greatly shaken by adverse comments from many people.

She told me that she wanted nothing further to do with the Church and her heart seemed against prayer. I prayed for help from God for both of us. I didn't know what I was going to say as I started to pray, but suddenly I knew that I believed in God and wanted His help.

My words here are quite inadequate, for the Lord gave me such wonderful words for that prayer to Him. They were so wonderful that my wife cried out and repented of what she had said. We felt the warm glow of the Holy Spirit within us. This, my first real contact with God, set me on the path. We still had countless obstructions put in our way by the evil spirit and we sank to several low points. Thanks, however, to the missionaries and the power of God we pulled through.

Whilst I was at work one day, driving a local Police Patrol car, I had my second and most wonderful experience. I had been turning thoughts over in my mind about improving my everyday life in ways, manners, speech and by showing kindness to all. As I was thinking, I received a radio message to go to a factory where a man had been seen breaking in.

I still had God's thoughts in my mind as I arrived at the factory. I was told that the man concerned had been difficult and violent. I made a search and traced him for he was still on the property. I got close to him and said that I wanted to speak to him. I felt that I should break from my usual interrogation tactics and to speak to him kindly. I did so and he at first

refused to come with me. I spent some minutes talking to him and eventually of his own free will, he smiled and got into the car.

At the Police Station I made the usual check of persons coming into Police custody and found that this man was a psychopath and his history had been to be violent in the presence of policemen. He had been arrested seven times previously and on each occasion had assaulted the arresting officer. I telephoned Rubery Hospital and was told that he was a patient there.

The doctor in charge of him was unable to understand why he had come so quietly. The last time he was arrested it had taken several policemen to restrain him. Yet, he was on such good terms with me. I really felt that the Lord was with me on this occasion.

It is with great pleasure that I bear my testimony to the truthfulness of the gospel, the power of prayer and thank the members of the Church for giving my wife and I such a wonderful welcome into the Church. My testimony has been greatly enlarged by the warmth of the spirit extended to us.

Brother Derek Snape was baptised August 29, 1969 and is a member of Birmingham Police Force.

To Bishops and Branch Presidents:
Re P.B.O. Circular about,
DRUGS, DRINKS & MORALS
by Mark E. Petersen
This Booklet will be available in March from:
DESERET ENTERPRISES LIMITED
Do not order from Salt Lake City

Four Witnesses to the Book of Mormon testify

The book of Mormon was written on thin gold plates, hidden in the ground until they were delivered to the Prophet Joseph Smith. Here are testimonies of four individuals who came to know that this book was divinely sent and that the translation was inspired of God.



Emma, wife of the Prophet Joseph Smith:

"My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father (Joseph) would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin when he had left off, without either seeing the manuscript or having any portion of it read to him."



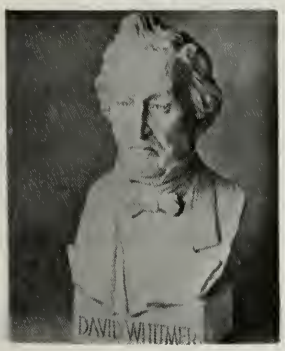
Martin Harris:

"I know the Book of Mormon is true . . . . I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph . . . . ? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate."



Oliver Cowdrey:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God . . . It contains the everlasting Gospel, and came forth to the children of men in fulfillment of the revelations" (Millennial Star, Vol. 21, p. 544.)



David Whitmer:

"It was in the latter part of June, 1829. Joseph, Oliver Cowdrey and myself were together, and the angel showed them to us . . . They were shown to us in this way: Joseph, Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light . . . appeared a table upon which were many golden plates . . . I saw them . . . and distinctly heard the voice of the Lord

by Henry A. Smith, Church Press Secretary

1960-1970: A decade o

THE decade of the 1960's has been one of extensive world-wide expansion for The Church of Jesus Christ of Latter-day Saints.

In the ten year period the church's membership has increased approximately 1,200,000 to bring the total at the close of 1969 to an estimated 2,815,000. There were 1,616,088 members when the decade began.

The ten year increase represents a 74 per cent. gain, or an average of 7.4 per cent. each year. When the church was organised on April 6, 1830, it had six members, it took 117 years, or until 1947, to acquire its first million members. The second million was achieved in 16 years' being reached in 1963.

The decade of the 60's witnessed the greatest world expansion of any like period in church history. In 1960 there was only one stake outside the United States and Canada. That was in Auckland, New Zealand, organised in 1958. Today there are 37 overseas—seven in England, seven in Australia, seven in New Zealand, four in Germany, four in South America, two in Mexico, two in Samoa and one each in Holland, Switzerland and Tonga.

The decade began with 290 stakes and ended with a total of 496, an increase of 206. In these stakes there were 2,614 wards and branches in 1960 and now there are 4,581. The decade began with 50 missions and ended with 89, the newest one being organised a few months ago in south-east Asia.

There are now more than 12,000 full time missionaries in the field compared with 5,500 when the decade started.

To provide for the increased membership of the 1960's there was also a corresponding increase in chapels—during the decade the Church erected 2,158 new chapels. Of this number 1,558 were in the United States and Canada; 214 in Europe; 204 in Mexico, Central and South America; 23 in South Africa; 131 in the South Pacific including the islands, Australia and New Zealand, and 28 in the Orient.

One new temple at Oakland, California, was erected in the decade and work was started last year on two other Utah temples.

To meet the needs of the increasing membership overseas the Church has greatly expanded a programme of translation and distribution — Church lessons manuals, instruction materials, records, etc., are now published in 21 languages.

Microfilming of genealogical records

f world-wide expansion

has gone forward during the 60's in 18 countries including Hungary and Poland. To house these important microfilm records under ideal storage conditions and with a maximum of safety, the Church opened in 1963 a huge bomb-proof storage vault carved into the granite mountains south of Salt Lake City. It has a storage capacity of nine million rolls of microfilm and at present contains 700,000 rolls of records gleaned from around the world. This is the equivalent of over three million printed volumes of 300 pages each.

To provide for more effective direction of the Church's programme and activities, the decade saw the world missions divided into more than a dozen areas with a member of the Council of the Twelve Apostles supervising each area assisted by the other general authorities.

As stakes have multiplied, the decade also witnessed the creation of regions with stakes grouped together for more efficiency in direction, education and supervision. There are 124 regions supervised by 74 Regional Representatives of the Twelve.

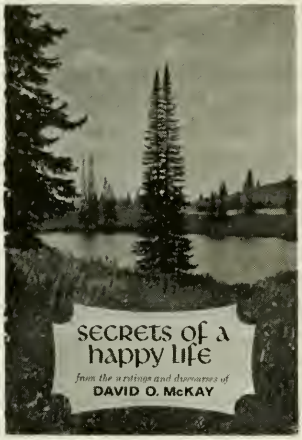
In the early part of the decade one of the most important movements in the history of the Church was launched. Known as the Church Correlation Programme, it was announced in 1961 following many months of committee work and planning. A Coordinating Council was formed and three coordinating committees organised, one for the adults, one for the youth and one for the children. Each committee is headed by one of the Twelve Apostles.

During the decade, activities and participation of members in the Church programme have kept pace with the membership growth. Relief Society has increased in active membership from 203,752 in 1960 to approximately 320,000 at the end of 1969. Sunday School average attendance has grown from 594,978 to nearly 900,000 in the ten-year period. Combined enrollment in the Mutual Improvement Associations was 395,800 in 1960 and ends the decade with approximately 670,000.

The Primary Association for children had an enrollment ten years ago of 311,240 and now has an estimated 475,000.

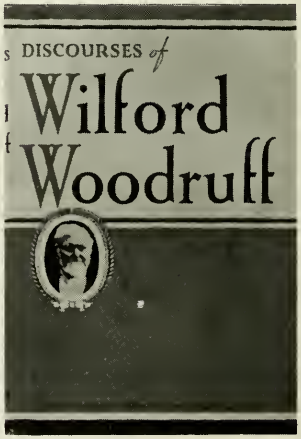
Numbers of male members of the Church ordained to the priesthood is another indication of the increased activity of the decade. In 1960 this total was 428,650. Today it exceeds 670,000.

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Editors:
Muriel Cuthbert
Gwen Cannon

1869—1969 Centennial Ball

The Young Women's Mutual Improvement Association celebrated its 100th anniversary this year. Special events were planned all over the Church to commemorate this great event and in the London Stake, a Y.W.M.I.A. Centenary Choir was formed that performed at Stake Conference; they held an evening called "A Century of Sisterhood" and climaxed the month with a grand Centennial



John and Marie Snell, London Stake 2nd Assistant YMMIA and 1st Counsellor YWMIA



Ball in the South London Chapel.

The Choir was directed by Gillian Goldthorpe and sang two songs that had been especially composed for this group and event. The songs were titled "I Would Walk Tall" and "As Evening Calls."

"A Century of Sisterhood was planned to honour womanhood and to inspire the young women of the Stake to realise their full potential as future mothers and leaders in the Church and community. A presentation called "M.I.A. Then and Now" and the film "Pioneers in Petticoats" showed the part M.I.A. has played in the lives of young women.

Tribute was paid to nine outstanding women of the Stake who had made special contributions to the Church here. Joseph Darling, Patriarch and former London Stake President, spoke and reminded all young women to remember their heritage and be guided by outstanding women of the gospel. There was a display of materials depicting other centennials and the role of women in the last 100 years. Birthday cake and punch was served as a fitting climax to the evening.



Dennis Dainee and his daughter Jennifer



On the evening of November 29 young people gathered at South London Chapel to attend the Centennial Ball. Drapes, portraits of Brigham Young and Joseph Smith, period silhouettes, flowers, tables with long, white cloths and candlebra and glittering chandeliers transformed the cultural hall into an 1869 ballroom.

Many of the guests were in period costume which added to the glamour of the occasion. The refreshments included such period delicacies as tartlets, cheesecake and apple pie. Punch was served in champagne glasses throughout the evening. The highlight of this event was a floorshow depicting dances varying from the Vienna Waltzes, the Charleston and the Argentine Tango to modern jive. All were chosen to represent the dances of the past 100 years.

The Centennial Celebration was organised by a Centennial Committee of eight wards plus stake leaders. They enjoyed working together to achieve outstanding events that made the Y.W.M.I.A. Centenary year memorable.

St Valentine's Day

—the day for all lovers . . . of mankind

God is love;
He that dwelleth in love
Dwelleth in God, and God in him.
Herein is our love made perfect,
There is no fear in love;
But perfect love casteth our fear:
Because fear hath torment.
He that feareth
Is not made perfect in love.
We love him, because he first loved us.
If a man say,
I love God,
And hateth his brother,
He is a liar:
For he that loveth not his brother
Whom he hath seen,
How can he love God
Whom he hath not seen?
And this commandment have we from him,
That he who loveth God love his brother,
Also.

youth of britain

Making every minute count in this jet age

by Robert L. Simpson, Presiding Bishoptric

LIVING in this jet age of accelerated pace and challenge causes serious reflections on some fundamental issues. We might ask ourselves a few basic questions; for example, "How can precious time and energy be spent most profitably?" "What comes first?" "To what shall we turn our hand next?" "Does a loving Father really dwell in the heavens?"

These all-important questions have been asked by practically every person who has ever lived. Sometimes we avoid dedicating ourselves to the direction that common reason tells us to be right until a circumstance forces the issue. I shall never forget a thought provoking experience that came to me at the outbreak of World War Two, and I would like to share it with you briefly:

The British Empire had just declared war on the Axis powers. At the time I was a missionary in far-off New Zealand, and that country was busily engaged in adjusting itself to wartime footing. Various projects were launched by the government in an attempt to make the people sense the seriousness of their situation.

One beautiful morning I was walking with my companion down the main street of New Zealand's largest city, when our attention was captured by a group of low-level bombers approaching rapidly over the city. Their markings were indistinct, and we thought to ourselves "Might this be the enemy?" Just at that moment the bomb bays began to open up. It was a very ominous sight. Then, what appeared to be bombs were released from the bomb bays and everyone stood transfixed. Everyone stood in amazement, and was very much relieved to see that these would-be-bombs disintegrated into thousands of leaflets, fluttering down over the city.

Being tall, I was one of the first to reach a falling pamphlet, and bringing it quickly into focus, my companion and I read this brief but startling message: "If this were a bomb, where would you be?"

You can be certain that our thoughts were very serious on that occasion, and I want to tell you that the gospel of Jesus Christ and its importance to mankind seemed foremost, above all else.

The gospel, as set down by the Saviour of the world, was never intended to be the least bit confusing, for he is the author of truth and light. Our heavenly Father has but one desire and that is to have as many of his children as possible regain his presence.

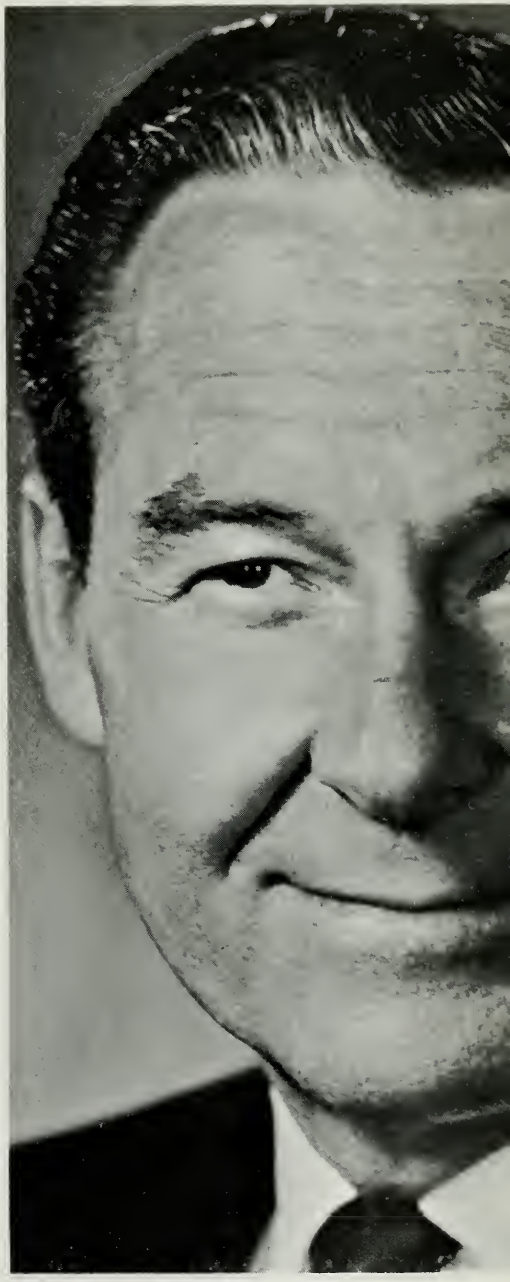
You know, I had a business acquaintance, and he once complained that to him, religon had become a mass of confusion. He said that the road immediately ahead was covered with thick fog—that the bright goals which seemed so clear and discernible in his childhood, now seemed obscure and questionable. He was losing his faith! He was standing alone!

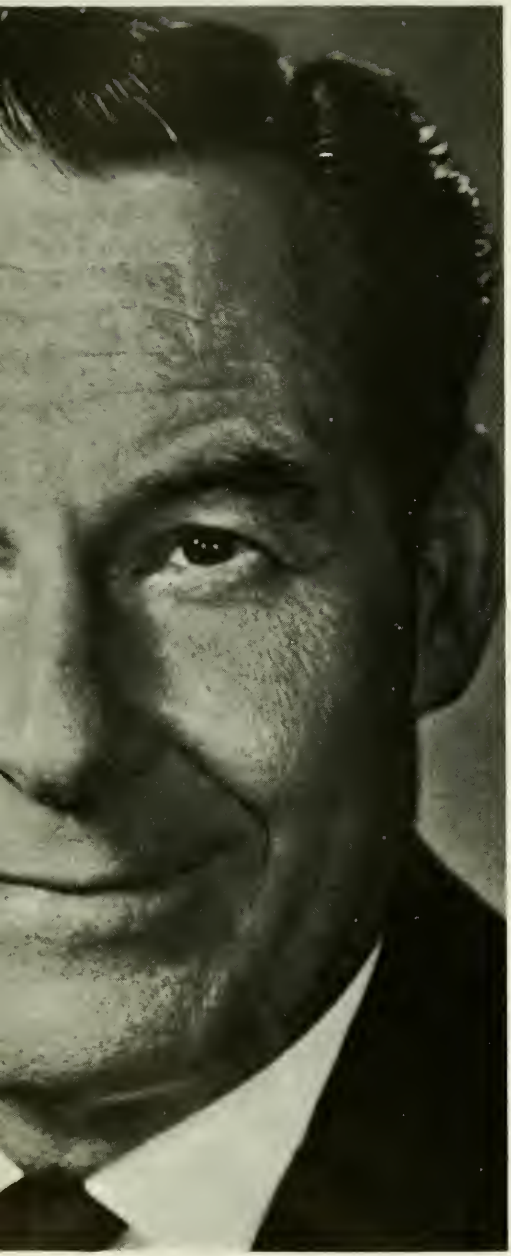
We oftimes lose sight of basic goals as we struggle against the adversary in this mortal realm of existence. Nothing would please him more than to have us distracted in our attempts to regain the presence of our Heavenly Father,. and such was the plight of my friend.

Often we hear folks say, "I can't see the forest for the trees." How important it is for us to ascend a vantage point from time to time, above the fog that my friend referred to; there to check direction and relative position; there to decide on things of most importance; there to re-evaluate our goals.

The Lord gave the key to all men nearly two thousand years ago when he said:

"Behold, I stand at the door, and knock: if any man hear my voice, and





open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." (Rev. 3:20-21)

How grateful we should be to have this key to live by. How grateful we should be that as we face the tremendous task of overcoming the imperfections of mortality, he assures us of his presence and sustaining help; but not without one very important stipulation, that the incentive must come from us, for remember he said, "Behold, I stand at the door, and knock." In other words, he is always there, ready to enter, ready to be with us, but we, too often, fail to recognise the knock.

How can any man look into the heavens and witness the order of his creations, without hearing that knock? How can any witness the wonders of this electronic and nuclear age without hearing the knock? How can we participate in the revealed wonders of medicine without indeed knowing that his mercy and love extend toward all men?

He goes on to say, " . . . if any man hear my voice,"—not just some special select group of men, but "any man," any or all of more than three billion that live on the face of the earth, may accept of this invitation freely.

" . . . if any man hear my voice, and open the door, I will come in to him, . . . "What must we do? It is up to us to open the door! He knocks; we recognise his voice; and then we open the door.

It is not the Lord's plan to force his will upon anyone. Holman Hunt, the artist, felt inspired to capture this stir-

ring scripture on canvas. One day he was showing his picture of "Christ Knocking at the door," to a friend, when the friend suddenly exclaimed,

"There is one thing wrong about your picture." "What it it? inquired the artist. "The door on which Jesus knocks has no handle." "Ah," replied Mr. Hunt, "This is not a mistake. The handle is inside. It is from within, the door must opened. Man must take the initiative."

Yes, we are weak; we do need help; we need help in overcoming. Where should we turn for spiritual and moral strength? Should we desire to become a doctor, we do not hesitate to seek qualified doctors to train us. If our interest is in this field of law, we turn to those who are graduates in law, to become experts ourselves.

Almost all men have the goal of our Heavenly Father's presence—so why not recognise the knock? Why not seek his counsel and listen to the voice? Let's partake abundantly of this one Let's open the door and let him in. great source of truth and light, for his promise rings ever true:

" . . . I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son." (Rev. 21:6-7.) ...

After we open the door, graciously accepting the help that is so neccessary to our success, the Lord gives us another great promise in the following verse, and how appropriate that it follows his promise of help, for it is unlikely that man could ever achieve this promise on his own. He goes on **grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Ibid., 3:21).**

Now as the Lord draws close to us in fulfilment of his promise, his advice and counsel will be direct and clear and undeviating from that original theme which has been the very core of his message from the beginning of time.

Brethen, what can we do for ourselves with the priesthood? We only do for others with the priesthood. We bless others, we perform service for others. Such is the admonition given by the Saviour to all mankind. Matthew has recorded the Saviour's words as follows:

" . . . Verily say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 2540.)

Another great prophet, speaking from this hemisphere, expressed it in this way:

" . . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Selfishness and ingratitude are tools of destruction. The civilised world rocks and reels today because of selfish attitudes.

May we constantly strive to be worthy, worthy of the blessings of our Heavenly Father. None can do it alone. We must open the door wide; we must extend the arm of fellowship to those about us, forgetting self, thinking of others, always others—not waiting until tomorrow, but today—for who can tell—"If this were a bomb, where would you be?"

Congratulations



Marriage

Jeanette Cavens of Kilmarnock was married to Tom Lamberth on October 4, 1969, in the Kilmarnock Chapel. President George N. Kerr performed the ceremony. The bride was attended by her sister Helen,d an the bestman was John Dick. Double congratulations are due to this happy couple, because Tom was baptised on December 19, 1969. We wish them every happiness.



Engagements

Maurine Giles, of Gloucester Branch, to Lionel Bassett, of Cheltenham Branch.

Births

October 22, 1969: To Brian and Janet Woolridge, Newcastle Branch, Central British Mission, a daughter, Donna Marie. November 14, 1969: To William and Margaret Kelly, Kilmarnock Branch, Scottish Mission, a daughter, Donna.

Ordinations

Brother Hutchinson, of Perth Branch, Scottish Mission, has been ordained to an Elder.





The 'New Look' Missionaries

There is a new look in the Central British Mission—introduced by the new mission president, Clifton I. Johnson.

When he first arrived he set a goal of baptising one convert per missionary, per month. This seemed impossible at that time, but with the help of the Lord—and the many new materials that are being introduced...they are finding out, "All things are possible to him that believeth" (Mark 9:23).

Some of these new tools are:



a new study guide, the family home evening approach, and a positive mental attitude. Another asset has been for the missionaries to rename their districts after stalwarts in the Church, many of whom served missions in England and Wales.

Their lives, examples and accomplishments inspire the missionaries in their effort and make them worthy of the Lord's spirit.

The CBM motto is "Seek the Spirit, then Build Strong the



Kingdom of God." With this attitude the missionaries are no longer satisfied with a convert every six months or so, but they are seeking to baptise one convert per month.

The greatest contribution to their success can be pinpointed to the visit of Apostle Spencer W. Kimball, on September 15 1969, when together with the leaders of the C.B.M. he climbed to the tops of the Malvern Hills. There he rededicated the land for missionary work, and said



that the blood of Israel was still in each area of the mission and that baptisms would come through personal revelation.

With this renewed spirit, the missionaries have adopted slogan such as "Actions speak louder than words." They feel that their performance must match their potential. The following examples have all occurred since the rededication.

1 A man saw the film "Brigham Young" on the television and felt he should

investigate the Church. He and his wife were baptised a month later.

2 While tracting, two elders were approached by a lady who told them she knew the Book of Mormon was true. She was baptised and her husband is now investigating.

3 And elder went ten months without a baptism and has now baptised twelve converts since September 15.

4 A lady came to Church after seeing the film "Brigham Young" and asked to be taught. She was baptised two weeks later.

5 The elders gave a man a man a copy of the Book of Mormon after he had seen the same film. In one week he had read 300 pages, knew it to be true and was baptised.

These are but a few of the many inspiring incidents that are happening every week. Supporting them also is the fact that they baptised as many people in the last three months of 1969 as they did in the first six months. Last year was the mission's second best year for baptisms in five years. They are confident that this renewed spirit is a direct result of elder Kimball's prayer.

In turn it is the prayer of the missionaries of the CBM that both they and the British Saints will be united in doing the Lord's work.

YOUR LETTER . .

AS I very rarely see news in the Millenial Star from West Wales, I wondered if you would be interested in hearing about a Carol Service which was given by the members of the MIA in Pembroke.

On December 12, 1969, we gave Carol Services at the South Pembroke Hospital in Pembroke Dock and Riverside Old People's Home in Pembroke. At both places we were very well received and deeply thanked. Indeed the Riverside Home asked if we would come back in the Spring and give another concert.

Previously, we had held four rehearsals for these Services during MIA time—in order to learn the carols thoroughly. At the S. Pembs. we went around the wards singing and at the Riverside we met the old people in the lounge.

Our pianist was Sister Mason; conductor—Sister Gardner; solos— Sister Gardner and Sister Barnikel; quartet—Elders Suisey, Parker, Donaldson and Bradley; playing the recorders—Susan Littler and Theresa Mapp; trio—Sister Hood, Sister Llewellyn and Miss Lynn Kemp. We also had verses sung by the Junior Girls and by the Brothers only. (Sorry, nearly forgot, a solo was also sung by 12-year-old Lorraine Barnikel).

Over 35 MIA members attended — quite a record for a small branch. We were also joined by 5 non-members of the Church—2 soldiers and 3 W.R.A.C. from the local army camp. (Miss Lynn Kemp joined in the trio).

Eileen Hollis, MIA President
Theresa Mapp, MIA Counsellor

Why one

by Gwen Cannon

The leaders of the Church have always been concerned, not only with the spiritual welfare and development of the people, but with their physical needs, as well. As the pioneers prepared to cross the plains they were given explicit directions on what to take with them; how to outfit their wagons; even the condition of the oxen came under the scrutiny of the brethen.

The success or failure of this long trek depended upon the pioneers' ability to withstand great physical hardship and stress. Sound oxen, strong wagons, proper food and clothing were required as preparation for this journey. Seed was sown along the way to be harvested by others to provide food for those who followed.

Every Church president, like Joseph of the Old Testament, has preached to the people to SAVE, STORE and PREPARE in times of plenty against the day of want and need. Brigham Young

year's store of food?

said " . . . learn to sustain yourselves, buy up grain and flour and save it against the day of scarcity." He was speaking to the saints of his day, but his words are just as pertinent to us today.

Thirty-one years ago in April general conference, President J. Rueben Clark outlined the Church Welfare programme. This plan was designed to aleviate hardships and to allow the Mormon people to care for themselves in troubled times. He admonished them to live the commandments, keep out of debt, and to " . . . let every head of household see to it that he has on hand enough food and clothing and, where possible, fuel also for at least a year ahead . . . "

Clouls of dissension were gathering over Europe and war broke out a year later. The members of the Church who had followed this counsel were prepared and suffered fewer hardships than would otherwise have been the case. When the war was over, the Church was able to send some of the first car loads of wheat to the starving peoples of Europe. This wheat was stored in times of plenty and served well in times of need.

This council has never been rescinded. It is important today as when it was first presented at general conference. Now, when food is abundant, and society affluent, the people are still encouraged and advised to store food and clothing in preparation for times of scarcity. A world or national calamity could suddenly change our present condition.

This may NOT occur in "our" time, although unrest between nations is ever apparent. Disasters caused by nature such as earthquakes, storms or floods could temporarily cut off sources of supplies causing hunger and distress. These crises, as well as personal financial setbacks, can be met with equanamity with the knowledge that there is enough food stored away to see the family through a lean or difficult period.

Many will say, "This does not apply

to me. I couldn't store food for a whole year. I have neither the money nor the space to do it." We believe you CAN do it, not all at once, but through careful planning and wise buying, your store will begin to grow.

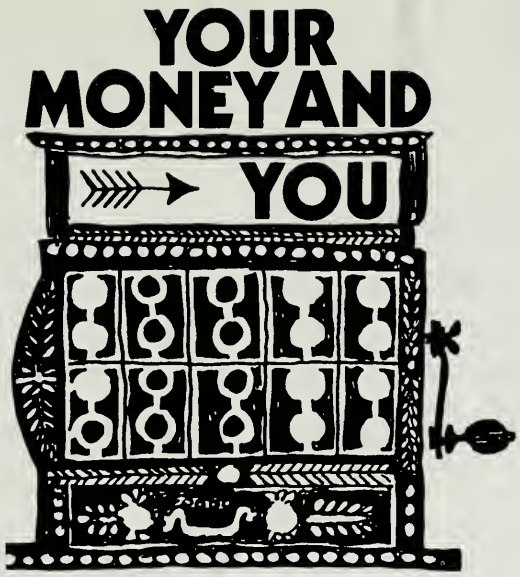
We will have an article each month to guide you in building and storing your year's supply. We will give you help on how to begin; where to store; what to store; how to rotate food supplies and incorporate them into your regular diet. We will give you menus, recipes and some hints on home bottling that should be useful as you pursue this plan.

We ALL can store food in preparation for any emergency. The desire must be there. We must realise the importance of the programme. If we can achieve this in the coming year we will have the peace of mind and security in the knowledge that we can provide the necessities of life for our families—regardless of most circumstances.

LATTER-DAY SAINTS . . . AS A BEACON

The sexual impurity of the world today is a result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that of adultery and sexual unchastity. If the Latter-day Saints remain true to their belief in chastity and develop true manhood through practising self-control in other ways, they will stand as a beacon light whose rays will penetrate a sin-stained world.

—President David O. McKay



By Quinn G. McKay, Ph.D.
Dean, School of Business and Economics, Weber State College

FINANCE is the number one cause of family arguments" is the conclusion of some of those who make a study of family problems.

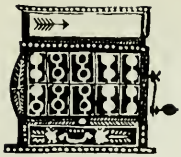
Open disagreements over money matters are not the only bad faults. Tensions caused from worry about overdue bills, fretting over where the next house payment will come from, anger towards a husband or wife for a "foolish," unplanned purchase, and disappointment in having to see children do without may result in sharp words and flaming tempers. Peace cannot abide in a home where anxiety over financial matters represses expressions of love and crowds out laughter.

With our understanding of the sacred and eternal nature of the family, it behooves every good Latter-day Saint to take steps to reduce in the home. If handling money is a prime source of disharmony, efforts made to eliminate the difficulty will result in a strengthening of the bonds of love and peace in each home.

A first step in turning financial folly into family fun is to find out:

Where does it all go?

The best way to do this is to keep a book in which the family can record what money is spent. The total figures for each month will show what happened to the money. It is interesting to note that people with larger incomes and higher standards of living use budgets more frequently than



those who live in more modest circumstances.

From almost any stationery store or department store, one can purchase a "family expense record" book. Get a book with columns that are labelled, i.e., housing, food, church, etc., and then all you do is fill in the blanks. Also, make sure that one open page will cover one month.

After the family has recorded two or three months' outgo, average up the amount in each category and use this as the basis for your budget (planned expenditures). Let the family counsel together and determine where they would like to tighten up so as to provide more money for a category that yields more satisfaction.

One family drives secondhand cars and drinks powdered milk because putting more into a home brings greater satisfaction. Another finds great joy in new cars but spends a minimum on clothes and other items.

Don't try to make a budget like that of the neighbours. Let your planned expenditure be an expression of the desires and goals of your family. Remember: the budget is the expression of the entire family. Also, if you add to one category, you must subtract from another.

Just one further note about budgeting: To spend a whole evening fretting because you can't find what happened to a couple of shillings is poor budgeting. Put in an "H.O.K." ("Heaven-Only-Knows") account, because each month money may seem to disappear just as though the mice ate it. Allow for this, and don't fight over it as long as it is not out of line.

After a budget has been decided upon, a once-a-month family finance councils should be held. The purpose is twofold:

1 To help the family members psychologically to see that there are limits to how much money is available.

2 To train them to learn that there are helpful devices for managing money.

3 To help them see that what they do each day can affect the amount of money that is available for other things.

When family members are cognizant of waste and of belongings that are ill cared for, then the budget is controlled every day of the month, not just once a month at family council night. Thus, a family budget council is designed to help members of the household to be conscious of where the money is going each day.

Each month sit down at a table with the family finance book opened to the previous month's record. First, select for detailed review the accounts most out of line. (Going into everything in

detail would be boring). Talk about why these accounts are out of line, and relate the why to everyday experiences. If the electricity bill is high, discuss how family members can be "light switch conscious." If extra shoes had to be purchased, discuss the care of shoes and what water does to leather. If an appliance had to be repaired or replaced, explain the value of maintenance, use, and proper storage of equipment. This can also be done with care of clothes, furniture, expensive foods, and entertainment. Relating items to specific shilling amounts helps to build a consciousness of values and costs.

Second, call attention to accounts in which expenses were less than budgeted. Here may be a chance to hand out a bouquet or two to members of the family. During the month father or mother should make note of expense-saving behaviour and mention it in family council.

Third, save until last the special savings account. That is going to provide for a piano, holiday, bicycle or mission. Let each person see how much closer the acquisition is. Spend a few minutes planning for the purchase by looking at catalogues or discussing the individual preferences of family members regarding it. If it is a holiday fund, spend the winter months in anticipation. Dreaming, talking, and finding information about potential holiday spots can bring added months of joy for a 10-day trip.

Cautions:

Review only what has been set aside as the family budget. Mother and father may want to keep business finances, investments, and other matters private, especially if the family is young and cannot keep confidences.

1 Don't make this a long session; particularly, don't dwell too long on negative aspects and preachments. Every needed lesson cannot be taught in one night. There will be another night next month.

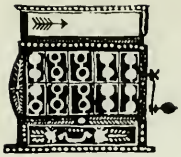
2 Don't use the family finance council as a punishment or to expose or embarrass a spender in the family. This meeting is for education, not retribution.

Do everything possible in steps two and three to make it an emotionally rewarding experience. Do not conduct it in such a way that the family comes to dread finance council night. The family can learn that money properly handled can bring lots of family fun and satisfaction.

Controlling the budget is a matter of attitude—as much psychology as finance. It is a matter of personal self-restraint.

Spending Tips

1 Tithing (the Lord's portion) should always be set aside or paid the very first.



2 Savings should be put away next. Those who never save must invariably borrow. People who save what is left over practically never have a savings account.

3 In buying food, use a shopping list and then stick with it. This forces planning and also helps one to resist impulse buying. Merchants devise every means possible to get shoppers to give in to impulses and buy more than they really need.

Shop not more than once a week. Try every other week. It can be done. Again, it will force better planning, and you can save money. Shop the sales. By using and restocking your year's supply, you can go from one sale to another on many items. Planning clothing purchases can also help you take advantage of sales, thus helping make the money go further. Beware of jumbo sizes. They are often cheaper, but you also often consume more when you think there is plenty. Use self-restraint.

Try things that are less expensive like, powered milk. People's tastes adjust. Even mixing three fourths powered and one-fourth whole milk makes the milk cost less. Children usually consume as much inexpensive peanut buutter as they do the expensive brands.

4 Pay cash. At each purchase seeing actual pounds disappear or the bank account balance diminish is a good regular reminder and has a good psychological restraining effect.

5 Don't buy on first visit of door-to-door salesmen or at the first store when looking at a major purchase. Educate yourself. Compare prices and features until you satisfy yourself. Learn what to look for or what is important in a washing machine, or piano, or furniture Take time to analyze and raise questions while not under the smooth talk or charisma of a talented salesman. His product is probably what he says it is, but only you can decide if it is the best expenditure of limited funds for your family.

6 Be reluctant to obligate yourselves to hire purchase schemes and other programmes without thorough investigation. They may or may not provide all the savings pictures. More important, long-run schemes lock you into something that looks good today but may not fit family needs three months from now. Don't give away your flexibility and monthly control over expenditures. Preserve flexibility and be free so the family can change its mind next month.

7 Don't be afraid to buy good used items furniture, appliances, cars. Careful shopping here can result in significant savings.

8 Teach the family to take care of things. Lessons on care of clothing

can be an excellent expenditure of time and may result in many pounds saved. Care of furniture may require making the living room off limits for food or jumping.

9 Make special savings accounts. Save for a television set or other special purchases. At the monthly family budget review, save this account until last. Then let the family see together how much nearer they are to that new TV. This can be the positive side. Budgeting need not be all "no" and tears. Budget for things, not just against spending.

10 Don't overextend on house buying. Do not buy a house that costs more than two and a half times your annual income. Monthly housing costs (principal, interest, insurance, and taxes) should not exceed one-fourth of your monthly take-home pay.

11 Watch car expenses closely. It costs more to drive a car than you think.

With wise planning, and self-restraint financial folly can be turned into family fun and contribute to harmony in the home rather than disharmony.

THE EXISTENCE OF . . . GOD

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a Personal God. Through the resurrection Christ conquered death and became an immortal soul. "My Lord and my God" (John 20:28) was not merely an idle exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualise his Father as being just as personal as he, for, said Jesus, ". . . he that hath seen me hath seen the Father; . . ." (Ibid., 14:9.)

Inseparable with the ideal of a divine, personal Being is the acceptance of him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but on the contrary, it regards all creation as the product of a Divine intelligence.

—President David O. McKay

STAR NEWS

Just as the "Star" was going to print these pictures of President McKay's funeral service arrived from Salt Lake City





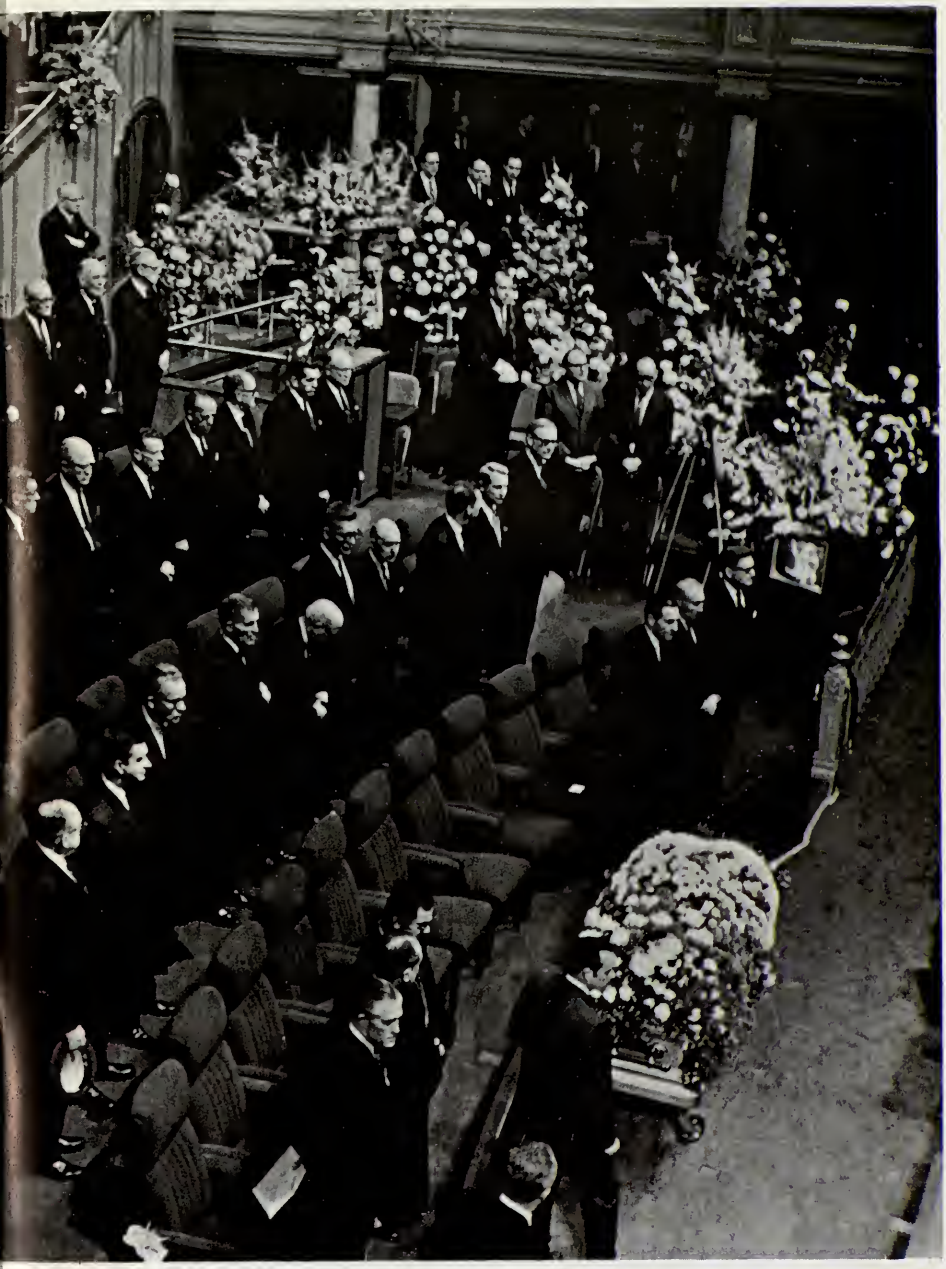
● Casket bearing the body of President David O. McKay is carried into the Tabernacle for the funeral. General Authorities are facing the camera.





● Sister Emma Ray Riggs McKay, widow of the Prophet (in wheel chair) seated by her sons, Dr. Edward R. and David Lawrence McKay in Tabernacle. Floral-draped casket at left.





● Casket is wheeled into position in Tabernacle as General Authorities, Tabernacle Choir and the general public, stand while the McKay family take their places.

. . . and the rest of the 'Star' News from

BIRMINGHAM STAKE

WORCESTER Ward, proud of being included in the new Stake, have been striving to put forward bigger and better efforts in all their activities. All the auxiliaries combined their artistic talents making toys, fancy goods, clothing, christmas decorations and home-made preserves for the Ward Bazaar held in the Worcester Town Hall. Trade was brisk as they were right on the main street and many of the passers-by went in as they saw the announcement outside. Tom Byrne played Santa Claus in a specially constructed grotto, and many grown-ups as well as children went in to see him. The Bazaar opened at 10 a.m. and continued until late in the afternoon, the biggest rush was in the morning, but. apart from the lunch hour, trade continued steadily throughout the day and over £60 profit was taken. ...

On December 5 everyone gathered together again for a communal Family Night which took the form of a Tramp Supper. Everyone dressed 'down' for the ocassion, and prizes were awarded to Gentleman Tramp, David Head, Lady Tramp, Olive Corbin, Youth Tramp, Paul Smart and junior tramp, Simon Smart. After the Tramps' parade they all sat down to a wonderful meal of faggots, peas and potatoes, cooked by those "kings of the road," Eric Mortimer and Frederick Passey, who had organised the whole evening. When everyone had eaten their fill, games were played and two films were shown, eititled, "The Homemade Car" and Crossing the Antartic."

BIRMINGHAM Ward worked together over their Christmas Parties, the M.I.A. held their on Tuesday night, and part of their activity was that each class made some decoration or contribution to the gigantic Christmas tree. When the evening was over the tree was left in readiness for the Children's party on Saturday. No one seems to know where they all came from, but over seventy children sat down to a wonderful tea provided for them by the Relief Society, enjoyed games organised by Gordon Keytes, and took away a present from Santa Claus.

CENTRAL BRITISH MISSION

Two consecutive Saturdays saw the HEREFORD Chapel full of purchasers and bargain hunters when the Branch held a Jumble Sale and the Relief Society had their Christmas Bazaar. The Jumble Sale realised over £7 profit, and the Bazaar just under that amount after all expenses had been paid.

Former member of the Hereford Branch, Colin Griffiths was recently awarded the Royal Humane Society Testimonial on Parchment, for rescuing a young girl from the River Wye last July. Brother Griffiths was searching for a lost kitten at the time, when he noticed the girl fall into the river, he immediately dived in and swam to her aid.

The Branch singing group, "The Folk Clarity" went along to Langford House, Hereford, recently and entertained the residents of this old peoples home for over a hour and a half. M.I.A. President Audrey Prosser presented small gifts to all the elderly people on behalf of the M.I.A.

Christmas activities for the members

of the CORBY Branch included carol singing at an old peoples hospital in Kettering, where they toured the wards for two hours singing and visiting with the patients. The reception they received indicated that the patients enjoyed and appreciated the visit. On December 20 the branch members gathered at the chapel for a Christmas Showtime. The evening's entertainment consisted of skits, songs, etc., by the members and a Nativity play by the Primary children. The evening was very successful, revealing many hidden talents.

A hired bus took 33 children and 12 adults from the NEWCASTLE Branch over to Crewe to see the pantomime "Toad of Toad Hall." The show was excellent and everyone thoroughly enjoyed it getting into the Christmas spirit ready for their Branch social on December 20. Adults and children were all invited, and while the grown-ups danced and played games there was a special entertainment for the younger ones. Refreshments were served during the interval by the Relief Society.

Sister Josephine Johnson, wife of the Mission President, opened the very successful Christmas Bazaar for the Relief Society, in the Cultural Hall. Many excellent gifts, including knitwear, toys, cushions etc., were purchased by satisfied buyers, christmas cards and calendars also sold well. Home-made cakes however, proved to be a popular special feature, and tops with the children of course, was Santa Claus, played on this occasion by Graham Stanley. Refreshments also helped to swell the profits, and many people stayed on after the Bazaar for a social evening.

NORTH BRITISH MISSION

The BRIDLINGTON Branch re-opened on Sunday November 30, 1969, after being closed for over a year because there were so few members in the area. Elder Henry H. Jacobsen and his wife Jeanetta, a full-time missionary couple from Seattle, Washington, are acting as Branch President and Relief Society President respectively, and are also directing M.I.A. activities. Trevor Staniforth, a local member is the Sunday School Superintendant and Catherine Staniforth is Primary President, so all the organisations are functioning.

Everyone has been most enthusiastic and helpful in re-activating the branch and they have great faith in its future. Two other full-time missionary elders are working hard to help build up the membership.

Twenty of their contemporaries from the Hull District went over to Bridlington on December 20 to sing Christmas carols at the hospitals and the members' homes. Afterwards they gathered at the Pindle home, where Brenda Pindle and Sister Jacobsen served chili, garlic bread and root beer.

Not to be outdone, ten M.I.A. members also sang carols at all the members homes on the 23rd, and distributed candy leis which they had made in their classes. The evening will be long remembered, and was a wonderful start to many other branch activities.

A dinner and dance for all the members of the CARLISLE Branch, was the way Marguerite Geirnaert, 1st Counsellor in M.I.A. chose to celebrate her 21st birthday. She received many lovely presents from her friends, including a pair of fur-lined gloves, which Presi-



Brother and Sister Jacobsen

dent Gerald Ramsbottom presented to her on behalf of the branch members.

SCOTTISH MISSION

£105 was the grand total of the combined efforts of the Scottish South District Relief Society Bazaar which took place at the Greenock Chapel. Every Branch was represented displaying many lovely articles that the sisters had made, and keeping alive Scottish traditions and crafts. A Christmas Cake Decoration Competition was also held and the winners were: 1st, Barbara Moore, Stevenston Branch; 2nd, Catherine Olsen, Stevenston Branch; 3rd, Jean Hamilton, East Kilbride Branch.

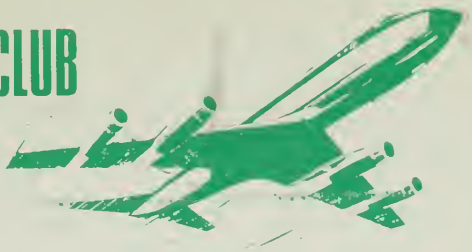
When the Circus came to town at the Kelvin Hall, Glasgow, 50 members and friends from the Kilmarnock Branch went to see it. Old and young alike thoroughly enjoyed the performance and the fun fair. On the way back home organiser Mary Raeburn, climaxed the evenings programme with a tour of Glasgow centre to see the beautiful Christmas lights.

Shooting stalls, novelties and toys were some of the attractions offered at the ABERDEEN Christmas Bazaar, with a special feature for the kiddies, Santa's Cave. Quite a number people attended and about 50 of them stayed on for a Hootenanny held later in the evening. Dennis Clancy from the Dundee Branch was there to sing a few of his favourite songs, also Stanley Fraser and his Group of Four sang and played. Square Dancing was taught by Margaret Hendrickson, a missionary sister, and then the missionaries entertained with song and harmony. Refreshments were served to end a most enjoyable evening.

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For 60 years I sat by President McKay's side in the presiding councils of the Church I came to know him intimately and well, and I loved him as a man and honoured him as a prophet.

He was a true servant of our Lord—one who walked uprightly before his Maker; one who loved his fellowmen; and one who enjoyed life and rejoiced in the privilege of service that was his; one who served with an eye single to the glory of God.

In my judgment, he became one of the greatest and most inspired leaders of this dispensation.

To my mind two statements made by the Prophet Lehi exemplify the life of President McKay.

He was like a great river, continually running into the fountain of all righteousness and like a mighty valley, firm and steadfast, and immovable in keeping the commandments of the Lord.

If ever there was a man to whom these words of scriptural benediction might well be said, it was President McKay

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for ye did all things well that were entrusted unto your care."

President Joseph Fielding Smith



Millennial Star

MARCH 1970



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PROFILE

OF PRES. JOSEPH FIELDING SMITH

by Doyle Green

Recently I saw him walking west on South Temple Street in Salt Lake City toward the Church Office Building. It was just after 7.30 in the morning. He stood erect. His step was sure and firm and quick. As our eyes met, a smile crept across his face and broadened into a grin. His blue eyes sparkled. As he took my hand with a strong and warm grip and inquired about my health, a thrill coursed through me. I had a hard time moving the lump out of my throat so I could reply.

It was not a new experience. It is one that I have had dozens of times before. Yet it has never grown old. And now somehow it was even more meaningful. What a challenge to have an assignment to write about and pay tribute to Joseph Fielding Smith.

I stood in wonderment and awe in the presence of this venerable servant of God—the remarkable way the Lord has preserved him, the high positions he holds in the Church, the many years he has served as a General Authority,



the tens of thousands of miles he has travelled in the Lord's service, his great knowledge of the scriptures, the numerous gospel sermons he has given, the many vitals books and articles he has written, and above all, his unwavering, uncompromising, and undeviating devotion to the Lord and to the Church.

President Joseph Fielding Smith will be 94 years of age on July 19. He was the oldest man who ever served as president of the Council of the Twelve and was a member of that council longer than any other man in this dispensation, having been ordained an apostle and set apart as a member of the council on April 7, 1910, four years after President David O. McKay had received a similar call.

Joseph Fielding Smith has survived fifteen apostles who were ordained after he was. Eleven of these were called between him and Harold B. Lee, the next-ranking member of the quorum. They were James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, J. Reuben Clark, Jr., Alonzo A. Hinskley, Albert E. Bowen, and Sylvester Q. Cannon.

When the baby who was to be named Joseph Fielding was born in 1876, in a pioneer home in Salt Lake City, the Saints had been in the Valleys of the mountains only 29 years, and Brigham Young was still President of the Church.

These were hard and trying times, and young Joseph Fielding became acquainted with poverty and learned resourcefulness, patience and the blessed discipies of hard work and frugality as he toiled with his brothers on a farm in Taylorsville, herded cows near the Jordan River, and struggled to gain an education. Of this difficult period his father recalled: " . . . I—we all! were on foot and of necessity tugging away with all our might to keep body and soul together. Under these spiritless conditions, one day just before Christmas, I left the old home with feelings I cannot describe. I wanted to do something for my chicks. I wanted something to please them, and to mark the Christmas day from

all other days—but not a cent to do it with! I walked up and down Main Street, looking into the shop windows —into Amussen's jewellery store, into every store—everywhere—and then slunk out of sight of humanity and sat down and wept like a child, until my poured-out grief relieved my aching heart; and after a while returned home, as empty as when I left . . . "

But adversity makes good men strong and strong men great. And the Smiths had a wealth of tradition and nobleness, devotion and faith, that carried them through. President Smith's father, Joseph F., was a son of Hyrum Smith who was martyred at the side of his brother Joseph the Prophet in the Carthage jail. As a boy of eight tender years, he drove an ox team from Montroseo no the west bank of the Mississippi to the Missouri River. Then two years later, at the age of nine, he drove a team of oxen a thousand miles across plain and mountains to the Salt Lake Valley, where his mother passed away in 1852 when he was 13 years of age. He subsequently accepted a mission call to Hawaii when he was but 15, served a second mission in Hawaii, two missions in England, and a term as president of the European Mission before being called into the First Presidency. He became President of the Church in 1901. Of him it has been written. "He was not only a great father and a mighty preacher of righteousness, but he typified our loftiest conception of a real man—a man whose convictions were backed by loyalty and consecrated devotion to the truth that was never challenged by friend or foe."1

At the feet of this noble and great man and an equally wonderful and spiritual mother, Julina Lambson Smith, young Joseph Fielding gained faith in and a love for the Lord and the Church. His foundation in gospel principles and all that is right and true was laid down solidly and early and grey mightily with the passing of the years.

Joseph Fielding Smith's service in the Church has been monumental. The Church has been his life all his life. As a missionary, as church historian, as secretary, director, and president of the Genealogical Society, as a general

GEMS OF WISDOM
FROM THE PROPHET

If you would become a son or daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end.

board member, as a temple president, as an author and editor, as an educator, as a businessman, as a member of the Council of the Twelve, as president of the Council of the Twelve, and as a counsellor in the First Presidency, he has tirelessly devoted all his efforts to furthering the work of the Lord.

President Smith's life has spanned the period from covered wagons to jet planes. He has given well over a hundred talks in general conference sessions and may have participated in as many as 5,000 stake conferences. He has been present at nine temple dedications—St. George, Salt Lake, Hawaii, Alberta, Arizona, Idaho Falls, Los Angeles, London, and Oakland. He has toured dozens of missions.

Today he lives with his beloved wife Jessie Smith in a modest apartment from which he can walk back and forth to the Church Office Building. As he finds time between innumerable meetings, appointments, interviews, and assignments, he can generally be found studying the scriptures or sitting at his typewriter writing letters or answering questions on doctrinal subjects.

Would that all members of the Church could know him as do those who are close to him. To many he may seem hard and unyielding, and he is when it comes to truth and right. With him there is no compromising of the word of God. Truth is truth, and the commandments of God cannot be set aside or discounted. What has been said of his father can be said of him: He is a man whose convictions are backed by a loyalty and a consecrated devotion to the Church that has never been challenged by friend or foe. President Smith believes that what the Lord has said or revealed through his prophets the Lord means, and his words cannot be changed or modified merely to fit the convenience or the desires of men. He accepts literally and completely all of the principles of the restored gospel without wavering or faltering, without questioning or compromising. With Joshua he exclaims, " . . . as for me and my house, we will serve the Lord." (Josh. 24:15.)

But there are other sides of Joseph Fielding Smith the general membership

of the Church does not get to see. Without knowing these other virtues one may tend to get a distorted picture of this great man. Let us look at some of them very briefly:

He is kind, loving, and devoted husband, father and grandfather. All of his five sons have served on missions, and all his children have been married in the temple. Of them he recently said: "I am the father of eleven children, and to this day every one is a faithful member of the Church, and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom."

Among his 111 descendants are 29 grandsons and 29 granddaughters, 21 great-grandsons and 21 great-granddaughters. Thirteen grandchildren have filled missions, and all 20 grandchildren who are married have been married in the temple. Elder Richard L. Evans, who knows the family intimately, has written: "The faithfulness and devotion of this family, and their honest and upright citizenship, is a tribute to their father and to the mothers who in faith shared their early teachings and training."2

A Saturday near the date of President Smith's birthday is reserved for his family. On these happy days family members meet in a park in Salt Lake City, play games, tell stories, sing songs, and enjoy a turkey dinner.

Important parts of these occasions are the words of advice by Grandpa Smith and the presents he distributes to each one. This novel technique of giving his descendants presents on his birthday eliminates the problem of his having to remember 111 birthdays each year.

On his church assignments President Smith is nearly always accompanied by his devoted companion Jessie, who gave up a promising operatic singing career to follow what she says is a more important life's work—being a wife to Joseph Fielding Smith. Her quick wit, her jovial nature, her bright disposition, and her contagious laugh are constant tonics and help relieve the many pressures and tensions. Often she shares his speaking assignments and responds readily and willingly to any requests to

GEMS OF WISDOM

FROM THE PROPHET

There is no knowledge, no learning that can compensate the individual for the loss of his belief in heaven and in the saving principles of the gospel of Jesus Christ. An education that leads a man from these central truths cannot compensate him for the great loss of spiritual things.

sing (she is a soloist with the Tabernacle Choir). President Smith himself has a good singing voice, and it is a joy to see and hear him and Jessie sit together on the piano bench and sing duets.

It is well known throughout the Church that President Smith is the author of many books. Not so well known is the fact that he has written the words to four church songs. One of these, "The Best Is Not Too Good for Me," was written in his youth after he had received some advice from his father concerning an employment opportunity. The music was written by Tracy Cannon.

Evan Stephens wrote the music to the song "Come, Come, My Brother, Wake! Awake!"

His hymn "Does the Journey Seem Long?" with music by George D. Pyper was recently sung by the Tabernacle Choir on a national broadcast.

Another of his songs, "We Are Watchmen on the Tower of Zion," with music by Alexander Schreiner, was sung by the Tabernacle Choir with Sister Smith as soloist at the laying of the cornerstone of the Oakland Temple in 1963.

It is a happy marriage, with love and respect and harmony always in evidence. Of her husband, Jessie recently said, "A kinder and more considerate man never lived. He has never been cross with me or spoken an unkind word." To this comment President Smith replied, "She has never done anything to make me cross."

President Smith has a delightful and refreshing sense of humour, as all who know him well testify. On the kitchen wall he has placed a plaque on which are the words: "The opinions expressed by the husband in this household are not necessarily those of the management."

"This household does have a good manager," President Smith assured his wife. "Yes," she replied, "but the manager knows her place. Last summer when I went to his office to give him some help while his secretary was on vacation, he tapped me on the shoulder and said, 'Mamma, dear, just remember one thing. Over here you are not the speaker of the house."

All his life President Smith has been an avid sports fan. In his youth he played baseball and other games as time would permit. He learned to swim in the murky waters of the Jordan River. For many years he played handball regularly with great skill. He loves all types of ball games. Some of his children and grandchildren have been outstanding athletes.

He has been cited for making a significant contribution to the National Guard of the state of Utah. After a number of years of serving as an honourary colonel in the guard, he was in 1960 promoted to the rank of honourary Brigadier General He has thoroughly enjoyed going on training flights with members of the Air National Guard. On July 3, 1954, for example, when he was nearing his 78th birthday, he made a 40-minute flight in a Guard jet over much of northern Utah at speeds in excess of 500 miles an hour.

President Smith's and President David O. McKay's devotion and affection for each other was beautiful to see. Time and time again President Smith bore his testimony that he knew that President McKay was a prophet of God. When a friend complimented him at his being named to the First Presidency, he replied, "I will do my very best to serve the Lord and be loyal to the Prophet."

A few years ago when President McKay was taken to the hospital, he asked for his counsellors and Joseph Fielding to be notified so that they could come and administer to him. President Smith was at a stake conference in Lewiston, Idaho, when the word reached him. As soon as the word reached him. As soon as the morning session was out he left by car and travelled throughout the night, arriving at 3 a.m. As these two old friends and life-long servants of the Lord met, they embraced and kissed, repeating each other's names affectionately.

Consistency is a superlative virtue, and Joseph Fielding Smith has been consistent throughout all his life in his beliefs and his teachings. What a biographer wrote about President Smith 34 years ago is just as applicable now

GEMS OF WISDOM

FROM THE PROPHET

There is nothing in the commandments of the Lord that is difficult to keep. With the guidance of the Spirit of the Lord we will find contentment and happiness in doing his will

as it was when it came from his able pen: "One of the impressive lessons of all history is that 'righteousness exalteth a nation: but sin is a reproach to any people.' Joseph Fielding is a crusader against iniquity and against the violation of any principle that would bring remorse or discomfort upon the people. He loves humanity and has subline faith in the saving power of the principles which he preaches. Back of all his endeavours is a deep desire to help mankind. No one who understands him could question for a moment the rectitude of his intentions nor the wisdom of the words which he utters.

"Thoughtful people can have little faith in the permanence of any civilisation, church or organisation if depravity becomes prevalent among its members. This is the burden of his message, the motive of all he says.

"Joseph Fielding Smith is strong in the common virtues which underlie every second life—honest, benevolent dependable and God-fearing, robust in intellect, vigorous in body, clear in his convictions, unyielding in his purposes, sound in his thinking, pure and lofty in his aims, with a simplicity and sweetness permeating it all that marks a noble character. He has the endowments that eminently fit him for the great office which he holds and honours."

1Bryant S. Hinckley, "Joseph Fielding Smith," The Improvement Era, June 1932, pp. 458-9.

2"Joseph Fielding Smith," The Improvement Era, September 1951, p. 687.

The Gift of God

"The Holy Ghost is the Gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

"For He is the same yesterday, today and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Ne. 10:17-19)

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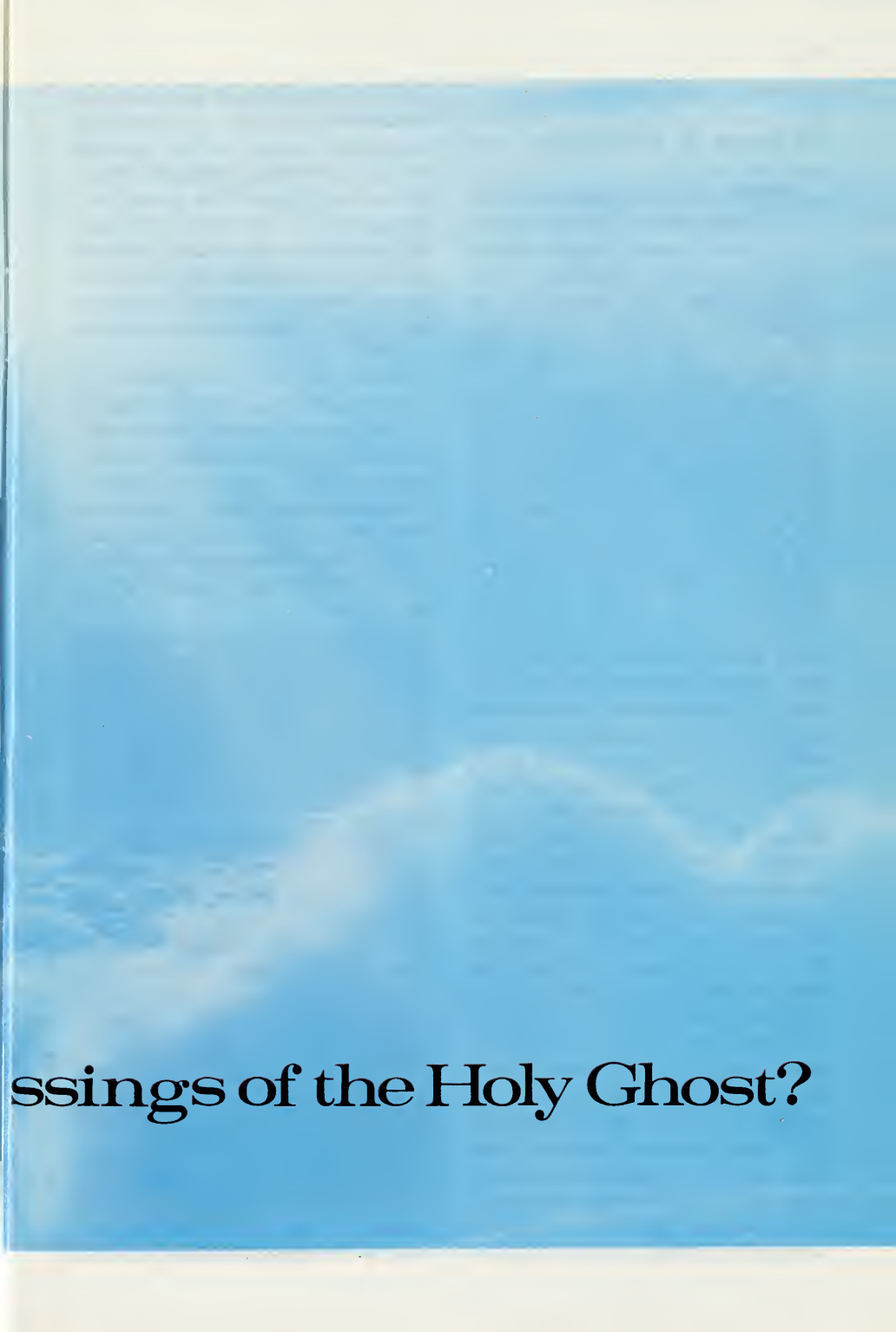
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How can we obtain the ble


ssings of the Holy Ghost?

By Bruce R. McConkie

THE Father, a personage of tabernacle having flesh and bones, begat us as spirits in the beginning and ordained the plan whereby we might have power to grow in intelligence and knowledge and become like him.

The Son, His Firstborn in the spirit and Only Begotten in the flesh, under his direction, became the Creator and Redeemer of the earth and all things that are on it. From time to time he has revealed to men the plan of salvation, the gospel of Jesus Christ.

The Holy Ghost, a personage of spirit, is their minister, who has been given the power and assigned the functions of bearing record of the Father and the Son, of revealing the truths of salvation to men on earth, and in due course, of revealing to them, all truth.

When Christ was here in his ministry, he told his Apostles that when he went away, he would send them another Comforter—that is a Comforter other than he, himself, for he was a comfort unto them—and that this Comforter would recall to their minds all things that he had told them, and would guide them into all truth. And when he said they would be guided into all truth, I believe that he meant it literally, and that in due course—not in time, but in eternity—they would obtain a fullness of truth, even as Christ himself, having gone from grace to grace, has received a fulness of truth, and a fulness of the glory of the Father.

But the thing that we are concerned with here in mortality, is to have the Holy Ghost reveal to us the things of God, the knowledge that God is our Father, that Jesus Christ is his Son, literally born of him in the flesh, and that the kingdom of God has been set upon earth again for the last time, that we, with the ancients, might be heirs of the fulness of the Father s kingdom.

We believe that it is life eternal to know God and Jesus Christ, whom he has sent, and that these glorious beings are manifest by the power of the Holy Ghost.

We believe that man is saved no faster than he gains knowledge, meaning knowledge of God and of his laws, as these things are revealed by the Holy Ghost.

We believe that no man can be saved in ignorance, meaning in ignorance of God and his laws, of Jesus Christ, and the truths of the gospel, as these things are made manifest by the power of the Holy Ghost.

You will recall it was Paul who said:

" . . . Eye hath not seen, nor heard neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2:9-11.)

The truths about God and salvation are not gained by the wisdom of men. They are not to be found by the research of the world. They are not found in the creeds of men, for the

Lord has said that those creeds are an abomination in his sight. God stands revealed, or he remains forever unknown. Knowledge about God and about the divinity of Jesus Christ and the great atoning sacrifice which he worked out is had in the world today, by us, because God has spoken in this day, and has given these truths again, by the same direct revelation that he gave them in times of old.

The Holy Ghost has been given to righteous men from the beginning so they could certify of the truths about God and salvation. He has been the companion of those who have presided over the Church and the Kingdom in every age, and by his power they have received revelation and given guidance to the people of the Church and to all people in the world. And when these brethren speak, these brethren, the First Presidency and the Twelve, who are prophets, and seers, and revelators, it is by the power of the Holy Ghost and what they say is the mind and the will of the Lord.



Elder Bruce R. McConkie

The Holy Ghost is a revelator. He will reveal to any person who is honest and God-fearing and diligent in seeking truth, the fact that this is the Lord's work; that Joseph Smith is his prophet; that he is the greatest witness of Christ that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

You will recall that in ancient Israel, after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and the prophesied in the camp. Then Joshua came before Moses and said, " . . . my lord Moses, forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophecy—and it was by this power that he had led Israel through the Red Sea —said: " . . . Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Num. 11:28-29.)

There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.



By Marion G. Romney
Council of the Twelve

THEN the prophet Joseph Smith went to Washington with Elias Higbee, he had conferences with many of the statesmen there — and many of the politicians also. He had conferences with the President of the United States. In one of them Mr. Van Buren asked:

" . . . wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost . . . " (History of the Church, vol. IV, p. 42.)

We have the Holy Ghost. Every one of us who are members of the Church has had hands laid upon our heads, and we have been given, as far as ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to "Receive the Holy Ghost." If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through these troubled times. And so will you, and so will every other soul who lives under his direction.

We need to seek that Spirit. We need to realise that it is a real guide. The Lord has given us several tests by which we know when we have that Spirit.

By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver was complaining because the Lord had withdrawn from him the gift to translate the Book of Mormon records. The Lord said to him:

"Do not murmer, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold you are not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it is right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought . . . " (D&C 9:6-9)

You can make every decision in your life correctly if you can learn to follow the guidance of the Holy Spirit. This you can do if you will discipline yourself to yield your own feelings to the promptings of the Spirit. Study your problems and prayerfully make a decision. Then take that decision and say to him, in a simple, honest supplication, "Father, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course." Doing this, you can get the burning in your bosom, if your decision is right.

If you do not get the burning, then change your decision and submit a new one. When you learn to walk by the Spirit, you never need to make a mistake. I know what it is to have this burning witness. I know also that there are other manifestations of guidance by the Spirit.

I know, for example, what Enos was talking about when he said, " . . . the voice of the Lord came into my mind again, . . . " He did not say it came into his ear, but that it "came into my mind again, saying: . . . " He had been asking the Lord to bless his brethren, the Nephites, as everyone who gets the Spirit asks the Lord to bless his brethren and his fellow men. " . . . the voice of the Lord came into my mind again, saying: "—and what the voice said is most important— "I will visit thy brethren according to their diligence in keeping my commandments." (See Enos 10.)



Elder Marion G. Romney

But I know what that voice is like, because I have had it come into my mind and give me names when I have had to select stake presidents. There is nothing mysterious about it to people who learn to be guided by the Spirit, The voice of the Lord has come into my mind, in sentences, in answer to prayer.

I know we can be guided by the Spirit. I counsel you to seek more diligence through earnest prayer the guidance of the Spirit. Learn to live your lives by the guidance of the Spirit.

I think every Latter-day Saint ought to go on his knees night and morning in secret prayer. This is in addition to family prayer, which we should also have night and morning. I grew up in a home where we had family prayers every night and morning. A good time to have the morning family prayer is just before the morning meal. And a good time for the evening prayer is just before the evening meal That is the way it was done in my father's home.

In my wife's father's home prayer was had just before the morning meal and just before the family went to bed. When my wife and I were married, we decided that I would make all the major decisions and she would make all the minor decisions. I think the only major decision we've had to make was when to have evening family prayer. We have had it just before the evening meal.

But what I would like to refer to now is secret prayer. I have always been thrilled with the statement of the Saviour to his disciples that when they

were not to

" . . . do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly." (3 Nephi 13:5-6.)

Oh, that's the way to pray to reach the Lord—all alone, where you are not fashioning prayers for the ears of any mortal person. In secret prayer you can kneel down and in the sincerity of your heart pour out your soul to God alone.

The path from man to God is prayer. Do as the Book of Mormon prophets advise: "Pray unto the Father with all the energy of heart." (Moroni 7:48.) The answer to such prayer is the guidance of the Holy Spirit. The key to happiness is to get the Spirit and keep it. The right to get it, we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles.

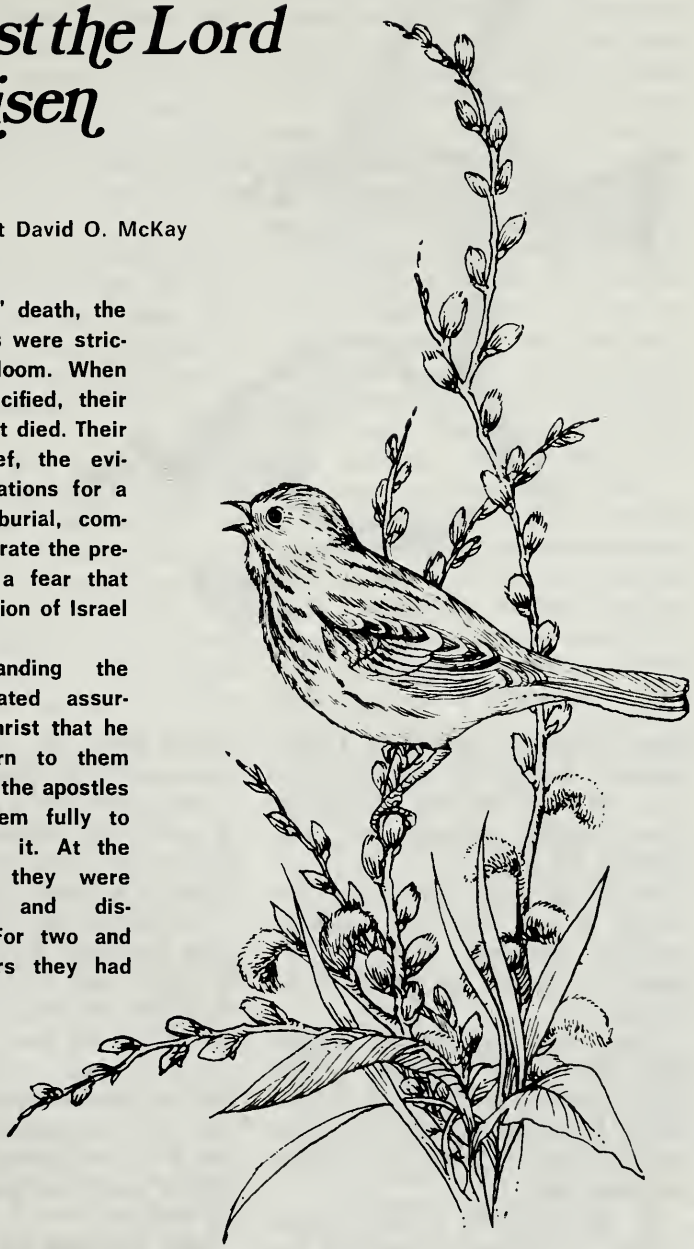
FAITH

By Louise Darcy

Faith is not faith that yields to doubt,
That wavers when things turn out
wrong.
The time of trial is when faith stands
Firm as a rock; faith is a song
Within the heart throughout each
day,
Triumphant over fear and pain.
Faith knows that God is ever good,
That in his care all men remain.

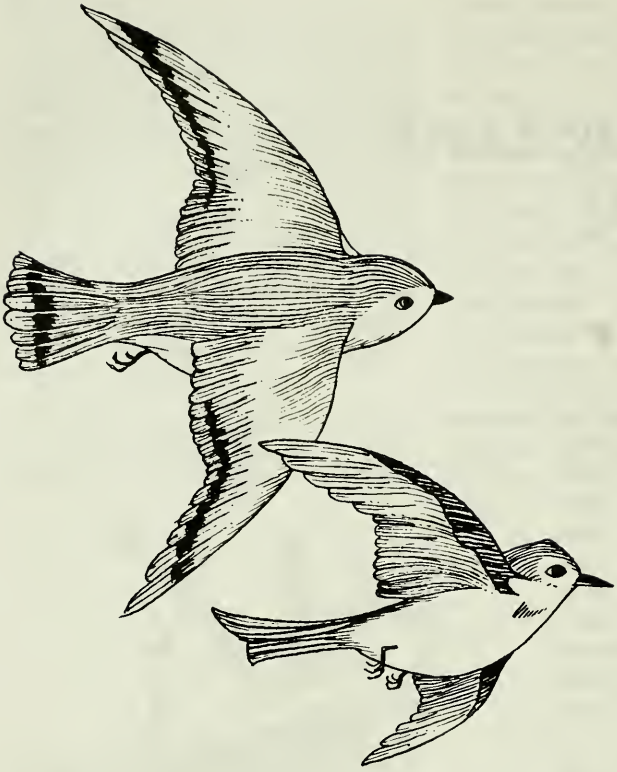
Christ the Lord is Risen

By President David O. McKay



AT Jesus' death, the apostles were stricken with gloom. When he was crucified, their hopes all but died. Their intense grief, the evident preparations for a permanent burial, combine to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and a half years they had



been upheld and inspired by Christ's presence. But now he was gone. They were left alone; and they seemed confused, fearful, helpless. Only John stood by the cross.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept.

On the evidences of these unprejudiced, unexpectant, incredulous witnesses, faith in the resurrection has its impregnable foundation.

One of the first to put his testimony in writing was Marcus, whose original Jewish name was John. He was the cousin of Barnabas. There is no record to show that he joined the Church while Christ was living. There is reason to believe that he was a convert of Peter who affectionately refers to him as "Marcus my son." (1 Peter 5:13). His mother was a believer, and with her the apostles lodged at least soon after the ressurection, if not before, and it is not improbable that Jesus himself was in her house the night of the betrayal.

Mark, then, was old enough to know

and to have a personal acquaintance with the men who were eye-witnesses of the resurrection. It is highly probable that he was the young man who rushed to the Garden of Gethsemane with only a loin cloth wrapped around his naked body. Certain it is that he was closely associated with Peter from whom he heard at the time, not years after, all the details surrounding Jesus' death, burial and coming forth from the tomb.

His authorship of the second gospel has never been disputed by the Christian churches, and even the scathing, modern, negative criticism is disposed to regard him as the author of at least the main part of the present gospel.

Mark himself does not recount any appearance of the Risen Lord, but he testifies that the angel at the tomb announced the ressurrection and promised that the Lord would meet his disciples. From Mark, we hear the glorious proclamation of the first empty tomb in the world. For the first time in the history of man the words "He is dead" were substituted by the divine message "He is risen."

To him the resurrection was not mythical, not problematical, not questionable . . . it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond a shadow of doubt. To the proclaiming of this truth he devoted his life; and if tradition can be relied upon, he sealed his testimony with his blood.

Another who recorded the testimony of the eye-witnesses was Luke, a gentile, or, as some think, a proselyte of Antioch in Syria, where he followed the profession of physician. (Col. 4:14)

What he writes was the result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those who "from the beginning were eyewitnesses and ministers of the word." He avers that he accurately traced all things "from the very first," so that he might write them "in order." This means that Luke obtained the testimony of these eyewitnesses directly from themselves and not from previous narratives.

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter 24, verses five and six, Luke testifies to the devine message, "Why seek ye the living among the dead? He is not here; he is risen." In this same chapter he also testifies of the reality of the appearance of Jesus to the eleven.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's testimonies and other apostles' testimonies regarding the resurrection, "to whom also he (Christ) showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3).

Who can doubt Luke's absolute confidence in the reality of the resurrection?

It is true that neither Mark nor Luke testifies to having personally seen the risen Lord, and; therefore, some urge that their recorded testimonies cannot be taken as first-hand evidence. That they do not so testify, and yet are convinced that others did see him shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

A document that does give personal testimony of an eyewitness to an

appearance of Jesus after his death and burial corroborates the testimony not only of the two men whom I have quoted, but of the other also. I refer to Paul whose Jewish name was Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and who, before his conversion, was a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead. Read in the 26th chapter of Acts of his conversion and of the appearance of Christ to him. In that immortal chapters he anchors the faith of the Saints to the resurrection of the Christ as an historic fact, shows how all-essential it is to the Christian hope, and then proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine.

To summarise: The direct evidence of the resurrection may be stated as follows—First, the sudden and marvellous transformation in the spirit and work of the diciples. Second, the practically universal belief of the early Church as recorded in the gospels. Third, the direct testimony of Paul.

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection, not only as being literally true but as the consummation of Christ's divine mission on earth.

Christ broke the seal of the grave, and revealed Death as the door to immortality and eternal life.

He is real! He lives! God help us believe in him with all our Souls and make him real in our lives!



President David O. McKay

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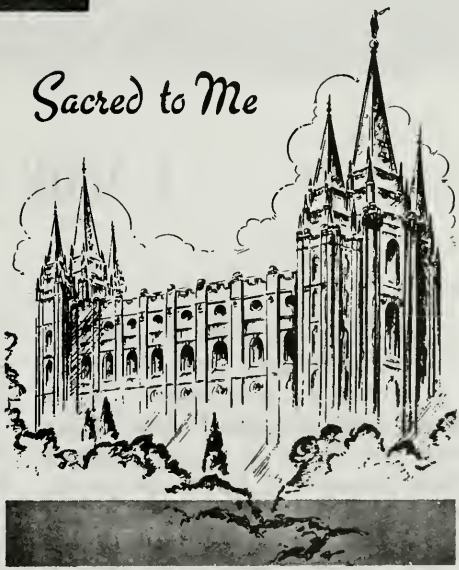
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I look at Ann and my faith returns

ANN is a State Registered Nurse and Jack an architect's apprentice. They were married early in December and are living in a picturesque little cottage at Cookham Dean, Berkshire. Both have a story to tell.

Ann Edwards Legge was born in Cardiff, Wales. She heard about the Church from a school friend when she was sixteen. Soon, she was being taught by the Missionaries. Her testimony grew and she asked for baptism. Her parents felt, however, that she was too young to make such an important commitment and asked her to wait.

Ann wanted to be baptised on her seventeeneth birthday, eight months away. She was not certain that her parents would consent. As this time drew near, she fasted and prayed that she would be allowed to be baptised. She persuaded her parents to attend a district conference and after the service Mr. & Mrs. Edwards agreed to her baptism. It was an answer to prayer and the finest birthday present Ann

could have had.

Ann has been a devoted member of the Church from the beginning. Before she was baptised she was activity counsellor in M.I.A. Since, she has been a youth missionary, a local missionary, Sunday School teacher, M.I.A. teacher and a Relief Society teacher. At the present time she is president of the Y.W.M.I.A. with her husband who leads the Y.M.M.I.A.

In October, 1969, Ann attended General Conference in Salt Lake City. She met, by chance on Temple Square among thousands of people, the missionary who first taught her the Gospel. It was a joyous reunion. Her testimony was strengthened by the experience of going to Zion.

Since her marriage, Ann believes that the Gospel has taken on a fuller meaning to her. She remarked "I realise fully the blessings of the Church. When things go wrong, you have the Gospel as an extra bond—apart from the bond of love."

Jack was born at Bridgewater, but moved about a great deal as he belonged to a military family. He has lived in Cyprus, Germany, as well as several places in England. Jack's family came to High Wycombe on a military assignment and when this tour of duty was complete Mr. Legge retired to Bournemouth. Jack, however, was working for an architect and elected to stay in High Wycombe where he continued with this employment and studied at the High Wycombe College of Further Education. It was in High Wycombe that he met Ann through a mutual friend.

Jack realised from the very beginning that Ann was an unusual girl and their friendship grew. He came to Church with her and soon asked to be taught by the missionaries. He asked



Brother and Sister Legge

for baptism while Ann was in America and was a member of the Church when she returned. He is now a Priest and president of the branch Y.M.M.I.A.

Jack said that the Church has made such a difference in his life. He is happier and more content that he has ever been. Ann, of course has been an inspiration to him.

He says of her: "Ann is a living example of the Mormon faith. If I have any doubts, I look at Ann and my faith returns." He continued, "I know that we will be together for life and we know that sometime it will be for eternity. We want to have children and go on a mission together."

This fine, young couple are living the Gospel. Their testimonies are strong. The are grateful for their many blessings.





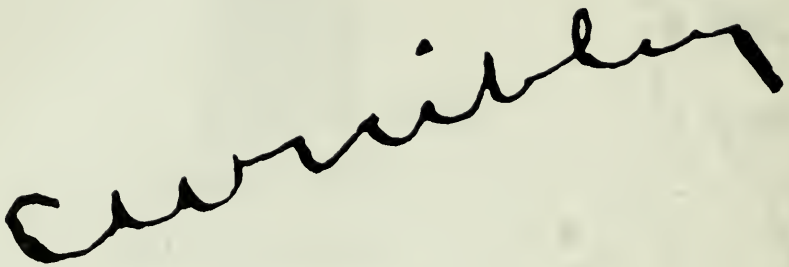
The Gospel comes to the Nibley family

By Preston Nibley

IN the April of 1844, a Mormon missionary, Elder Henry McEwan, was preaching on the village green of Hunterfield, Scotland, a small coal mining village about eight miles southwest of Edinburgh.

Standing in the group listening to Elder McEwan was a young housewife named Jean Wilson Nibley. She later related that as she listened to the Elder's sermon, she drank it all in as though it were living water which was springing up unto everlasting life. In fact she said that for the first time in all her life her soul was converted, thoroughly converted by that first sermon.

After the meeting she went directly to Elder McEwan and asked to be baptised. He inquired as to how much she knew about the Mormon Church. She answered that she had never heard of it until that day. Elder McEwan suggested that it was premature for her to be baptised. He gave her some tracts to study and recommended she pray about the matter. He said he would return in one week.



During the week Jean Nibley read the tracts, prayed and discussed the glad tidings with her husband, James. She was a bit cautious in approaching her husband because she was not sure how he would react. Finally as the end of the week neared, she decided to ask him about Mormonism.

"What do you think of all this?" she said. He replied, "Aye but it is true." The next Sunday, April 28, 1844, they were both baptised by Elder McEwan.

Five years later, in the same village, James and Jean Nibley had a son named Charles Wilson Nibley. He emigrated to Utah with his parents and became the Presiding Bishop and a member of the First Presidency of the Church. In looking back on his life, he often remarked how grateful he was that his parents had accepted the Gospel because he owed all his blessings to the influence of the Church.

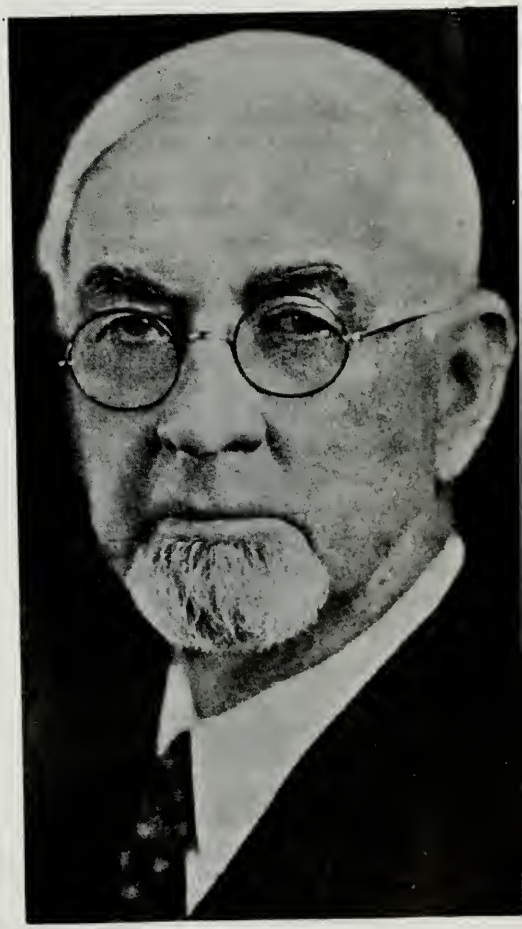
Shortly after James and Jean joined the Church, they began saving to emigrate to America. Finally in 1855, they and their six children took passage on the sailing ship, "Dreadnought" from Liverpool to New York. The family then went to Greenville, Rhode Island, to visit with relatives and look for work. They found employment in wool mills, saving their money for another five years until they had enough to make the journey to Utah.

In May 1860 they started the long journey westward. They travelled by rail to St. Joseph on the Missouri River, the westernmost tip of the rail system at that time. Then they took a boat up the river to Florence, Nebraska, where they met a large number of Saints who were outfitting for travel across the plains.

Charles W. Nibley recorded that it was here he first got an "insight into Mormonism and Mormon methods." He said, "Meetings were held regularly, hymns sung everywhere and oft, and the religious enthusiasm and spirit of the people were entirely different" from what he had known before.

The family joined the "Independent Company" with J. D. Ross as captain just before they departed, a group of missionaries came through Florence on their way to fill missions in Europe. One was Joseph F. Smith who was later to become President of the Church and a man who greatly influ-

Charles W. Nibley



enced the life of Charles Nibley.

The "Independent Company" started for Utah on June 17th, 1860. They travelled about 15 miles per day, except Sundays, and reached Salt Lake City on September 30. Charles W. Nibley walked barefoot most of the way, but as a child of 11 years of age he enjoyed the adventure. Shortly after arriving they learned that their friends from Scotland, the Stoddard family had settled in Cache Valley in northern Utah. So they went north to join them.

The first winter in Cache Valley was very difficult for James and Joan Nibley and their six children. By November they had completed a 12 foot by 16 foot one room house, part dug-out and part cabin. There were no windows or doors. An old quilt served as the front door for that first winter. They had a cobblestone chimney in one end of the cabin but it was poorly designed to draw smoke. Charles recorded that "we had many a sorry time with that chimney."

As a young boy, he had virtually no formal schooling, but he loved to read and absorbed almost every book he could find. In later years as the head



of a large and devoted family, he often quoted Burns and Shakespeare at family gatherings. He had memorised these passages as a boy while tending sheep in Cache Valley.

Commencing in his youth, Charles was a resourceful and successful business man. He later became associated with George Stoddard and David Eccles, both of Scottish descent, in the lumber business in Oregon. Afterwards he was active in the sugar beet industry. As with his talents he was generous with his wealth. In 1922 he gave Salt Lake City a golf course "to be dedicated forever to this game, so that people of small means could find equal enjoyment with those who belonged to the exclusive country clubs."

Even though he was very successful in business, his first concern was his love of the Gospel and service to the Church. In 1869, at the age of 20, he was called on his first mission to the Eastern United States. Eight years later he was asked by Apostle Joseph F. Smith to go on a second mission, this time to England.

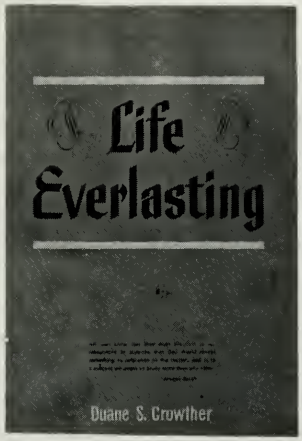
Apostle Smith had been called to preside over the European Mission and he requested Charles to take charge of the business affairs of the Liverpool office. This was the beginning of a close and lasting friendship between these two men.

While in Liverpool Charles Nibley worked closely with Elders Henry W. Nesbit and John Nicholson, early editors of the "Millennial Star."

In December, 1907, Charles W. Nibley was ordained Presiding Bishop of the Church by President Joseph F. Smith. He continued in this office until 1925 when he was set apart as Second Counsellor in the First Presidency under President Heber J. Grant. He served in this position until his death in 1931.

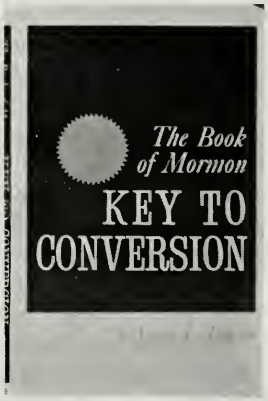
His service in the First Presidency was the climax of a lifetime which commenced in 1849 in the humble home of James and Jean Nibley in Hunterfield, Scotland. Charles W. Nibley was profoundly grateful that his parents had received the Gospel, endured the hardships of emigrating to Utah and made it possible for him to enjoy the blessings of serving the Church.

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March 17, 1842

Spring is a time for life and new beginnings,
A time for building and for learning too,
Spring was the time when many years ago
The Prophet Joseph called the Sisters to him.
Though they did not know the full purpose of his call,
They came . . . all eighteen of them, in Nauvoo,
On that great day, the seventeenth of March, in 1842
The key was turned on our behalf,
That knowledge and intelligence should flow
From that time forth, that Sisters should bestow
Charity and care on poor and needy souls,
That they rejoice, and pour forth blessings on our heads.

The Relief Society of Christ's true Church
Was born, by revelation from the Lord
From eighteen Sisters in just one small room
Our numbers now have spread across the world.
In every state our banner is unfurled,
In many countries do our Sisters meet.

In 1842 the beautiful Mormon Temple at Nauvoo
Began to rise, and hundreds of the people working there
Were fed and clothed by Relief Society.
In 1845 first came the name of Visiting Teachers
Who called in pairs to succour and to care
For those in direst need.
Now there are thousands of Visiting Teachers,
Bearing testimony of blessings received through
Kindness to our Sisters. We do know
That through continual service testimonies grow.

"Charity never faileth," Relief Society provides
Learning, homecraft, friendship, and much more besides.
At weekly meetings held in many lands
We learn to use our intellects, and our hands.
We learn of literature, music, and the arts,
And to fulfil with greatest care the parts
That we are called upon to bear.
We learn that there is never one too small,
Too humble to belong to our Society.
We learn how to dress, and to behave with propriety.
In later years our special magazine
Has given us an insight into scenes in far off lands,
An affinity with sisters whose hands
Work as ours do, in the service of the Lord,
Whom we never meet,
Yet love through the pages of our magazine.

As we celebrate the birth of our Relief Society,
We give humble thanks, that we may be a part
Of this great sisterhood, which had its start in revelation,
And we pray that in the coming years,
Through each succeeding day we may progress,
Learning Thy ways of love and tenderness,
Loving our Sisters for their faults,
And judging not, lest we be judged.
Father, we pray that Thou wilt bless our Relief Society
This day, and evermore.
These things we say in Jesus' name. Amen.

GILLIAN G. BROWN-LEE
BRISTOL No. 2 BRANCH

Nine years
of
devoted service
as Stake Relief Society President



Hilda Storer holding the bowl and vase presented to her by the Sisters of the Birmingham Stake.

When the Leicester Stake was divided in September 1969, among the many changes was the release of Hilda B. Storer from the position of Stake Relief Society President, in which she had served faithfully since the Stake was formed in March 1961. Sisters from the Wards and branches remaining in the Leicester stake were able to show their appreciation and love when they held their Music Festival 3 weeks later. The Relief Societies of the four wards that are now in the Birmingham Stake had to wait a few months before Sister Storer was able to visit them again.

It was all a highly guarded secret, and the Storer family were invited as special guests to the new Stake's Centennial Ball. There Sister Lees of Birmingham 2nd Ward, who had served as a Board member with Sister Storer, presented her with a glass bowl and a bud vase from the sisters of the Walsall, Woodsetton and two Birmingham Wards, as a token of remembrance and appreciation for her years of devoted service.



Young teenager – find YOUR errand in life

Not too long ago I rode for several hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought "Here is a young man with whom I can talk man to man about things spiritual."

Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna—the great majority are young men just past nineteen years of age.

In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. It is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

When I speak, I include in this errand all of you, not just those of you who have already distinguished yourselves—the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am speaking at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spritual preparation necessary. It is something you must do alone, each of you,

writes Robert L. Simpson

individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knighthood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteenagelike maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am somebody." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it?

Recently I tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And, it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction a certain knowledge that Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and the Alan's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him

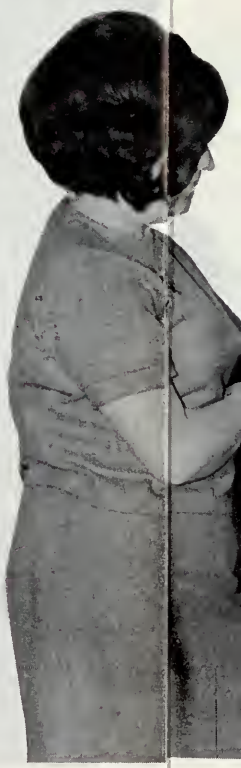
Sunderland Stake Missionaries, Trevor Kennington and Frank Johnson talking to an investigator.



ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him," he came to the conclusion, " . . . I must either remain in darkness and confusion or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbaid, I would venture." (Joseph Smith 2:13.)

Do you know how to pray, teenager? Have you ever tried it—by yourself, alone? Have you ever nelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for your errand in life?

Joseph Smith sought seclusion, by himself, alone as a teenage individual to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:



"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do." (2 Nephi 32:4-5.)

There is a difference, you know ,between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

" . . . dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted



from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy.

As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine the conversion. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just feel like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "Perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceilings of the bedroom burst into flames, a ceiling made of muslin, sized with glue and wallpapered. A A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out,



and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?'"

There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

" . . . Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time: and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; . . . " (1 Nephi 17:45.)

Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—
How charged with punishment the scroll.
I am the master of my fate,
I am the captain of my soul."
(William Ernest Henry)

It takes a spirit different from that if you, teenagers, will find your testimony The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled "The Soul's Captain." In answer to the declaration "I am the captain of my soul." Brother Whitney said:

"Art thou in truth?
Then what of him who brought thee
with his blood?
Who plunged into devouring seas



Sunderland Stake Missionaries, Sheila Nesbitt and Gladys Oates teaching an investigator.

And snatched thee from the flood,
"Who bore for all our fallen race
What none but him could bear—
The God who died that man might live
And endless glory share.
"Bend to the dust that 'head unbowed,'
Small part of life's great whole,
And see in him and him alone,
The captain of thy soul."

Humbly, my teenage friends, I tell you that I have made that quest. Though less qualified perhaps than you, it became by blessing to know for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it.

We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth.

London Stake Missionaries Tom Bushnell (left) and Victor Wilkins (right) teaching an investigator. (Picture by Reg Wilkins).

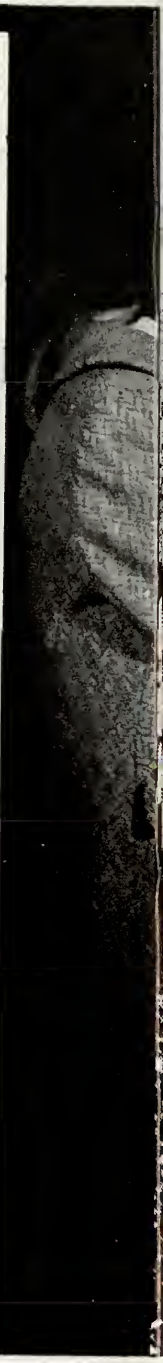


A MISSIONARY'S THOUGHT

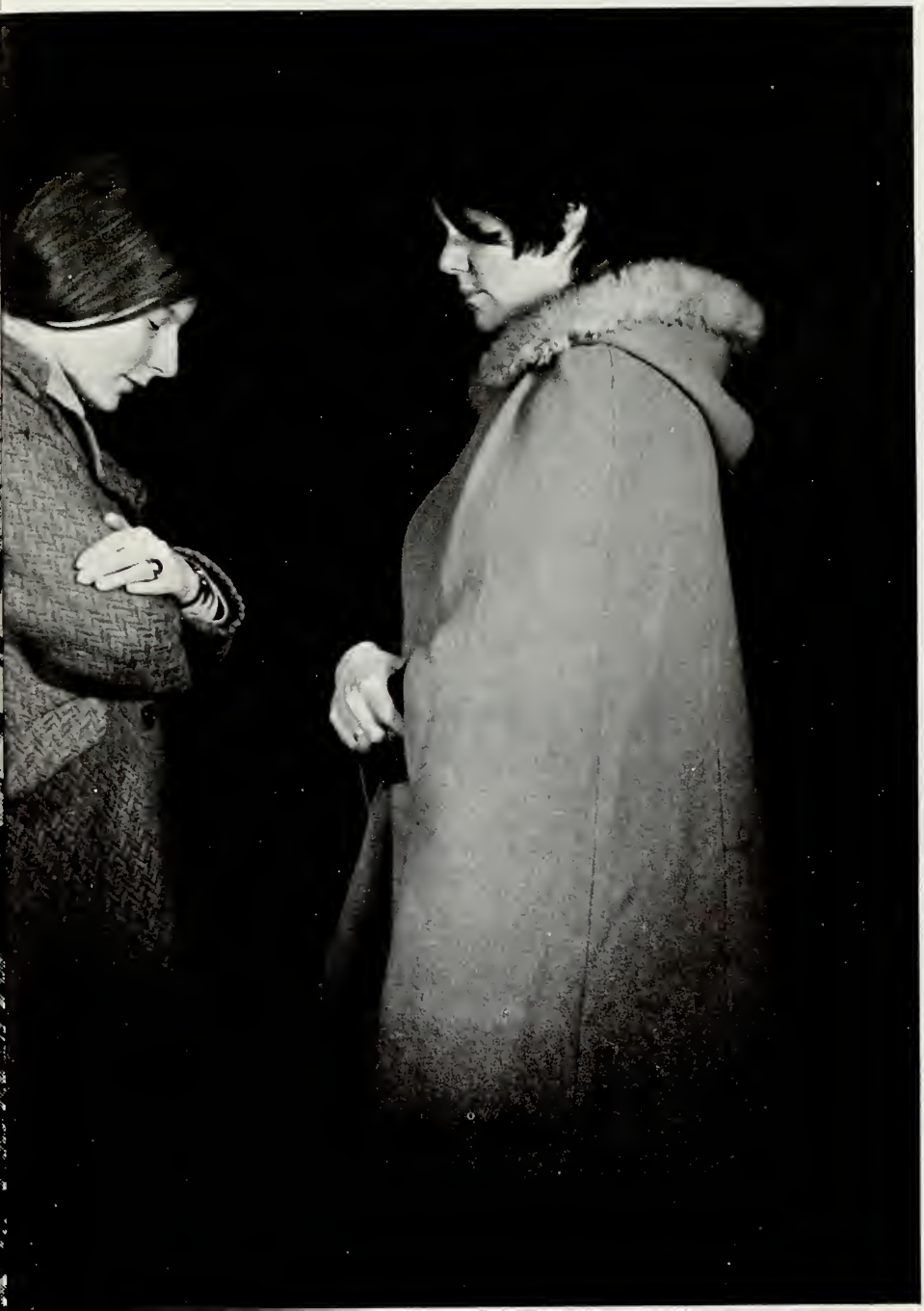
By Mary Vickers Hudspeth

Today,
I planted a seed of truth
In fertile soil;
Now, I wait
Through the soft rain
Of man's inherent goodness
And the warm sun
Of eternal love
For a sign of growth;

And pray
That strong roots support
The first tender shoots;
And bear testimony
That it may flourish
And wax strong
And blossom
And spill its own seed
Again into fertile soil.



London Stake Missionaries, Denise Heatherington and Elizabeth Hawkes kneel in prayer before going out to teach the Gospel.



Dear Len

A MISSIONARY IN BRITAIN WRITES HOME TO HIS YOUNG BROTHER

The news I receive from home indicates that you have entered university. That is good news to me because I travelled the same route last year. As the months go by, you will realise, even more than now, the value of furthering one's education. Whatever field you decide to major in, I am confident you will succeed. Not just because we grew up together, and not that we went through growing pains, as only inseparable friends can, but because you have a forceful, driving outlook. There has never been a more promising ambition than yours.

As you well know, several months have passed since I entered the mission field. Things here are different. Back home there are "Mormons" everywhere. Will you permit me to relate a few experiences which have occurred during my tenure so far?

Our generation, like each previous one, has its own peculiarities. And every individual finds his preconceived notions shattered by new truths. This happened to me as I observed the seminary and institute programmes at work among the young people here. Yes, I disliked them at home, especially the seminary. Who wanted to learn the Gospel during the week? Religion study was, I formerly thought, only for Sunday. Many things seemed to be "more fun" than learning about the Gospel.

Over the last few months, that point of view has changed. I am particularly excited about the new seminary programme for the missions of the Church. They are progressing admirably. The young people give up Saturday or whatever time is required to attend classes on religion. I have seen rather rebellious youth take this programme and build solid, worthwhile characters from it. They have the fun we had; they play around and indulge in most of the activities we did—yet, they have this religious learning. It is difficult to believe the testimonies that these youth have, and when they embrace programmes like seminary, there is no stopping them. I wouldn't dare to tell them this, but watching them move this programme forth, in the manner prescribed by the Prophet, really gives me a "feeling" about the Gospel. It amazes me how they have so much fun doing what God instructs them to do. We missed a lot of opportunities to grow both spiritually, as well as physically, like these people.

As my companion and I were out tracting the other day, we con-

tacted a woman who invited us in to tell her more of the Gospel. As we progressed into the Gospel message, we learned some sad things from her. She quite glibly told us that she didn't know where her chiidren were half the time, and she did not care.

Remember how we used to hate telling our mothers where we were running off to? Several times we even told them that we did not care whether the Prophet disapproved of our actions or not. To us, he was just an "old man" who was out to tell our parents how to rear us. Or was he?

Family Home Evening has become our foremost proselyting tool. The members here are holding Family Home Evenings, and it binds their families together as is not otherwse possible. That "old man" was right, wasn't he, Len, when he admonished putting into practice programmes like this. He said it would weld the families together, and it does. You know that once a week these Saints gather themselves into their family units and each member of the family takes part and participates in the evening. It really makes me "choke up" to realise that these young people are going strong on the Family Home Evening programme which we skipped so many times. Watching what programmes like this do for families gives me a testimony of the devine calling of our prophet.

As you get deeper into the vast storehouse of man's temporal knowledge, do not let it snuff out the light of the Gospel by its arguments. In one area, we were teaching an intellectual who holds an engineering degree. We started teaching him the Gospel, but unfortunately he applied logic instead of faith to what we told him. My companion met him on common ground, but after some time we discovered this approach to be non-effective. We were convinced it would be best to leave his mental conversion to the influence of the Lord. A convert friend of ours testified to our intellectual friend regarding the advantages of keeping the Word of Wisdom. This went down very well with him, for some reason. Our convert friend was a young man who had been baptised just six months ago. I feel that young people bearing their testimonies to others is one of the most effective ways of building up the Church.

Another way in which these young people impress investigators is by always having a smart and clean appearance. Non-members seem

to tend to judge the Church at face value before they get to know the individual members. They maybe have a greater spiritual insight into Church matters than we may at first suppose.

The Church is growing and expanding rapidly over here and we missionaries need all the support, love and prayers from ward and branch members that we can get. Young people may feel closer to us because of our common age groups. They bring a spontaneity to the Gospel which is important when presenting it to strangers. They tend to enthuse about everything

This is useful for propagating the Gospel message. Often, parents, who have been backsliding or perhaps have not taken much interest in religion, are brought to realise just how important the Gospel way of life is to them.

I wish you could take a good look at the young people here in Britain and see for yourself what the Gospel programmes have done for them and to them. One easily sees that it raises them and us above the mundane and places us where the Lord intended His children to be.

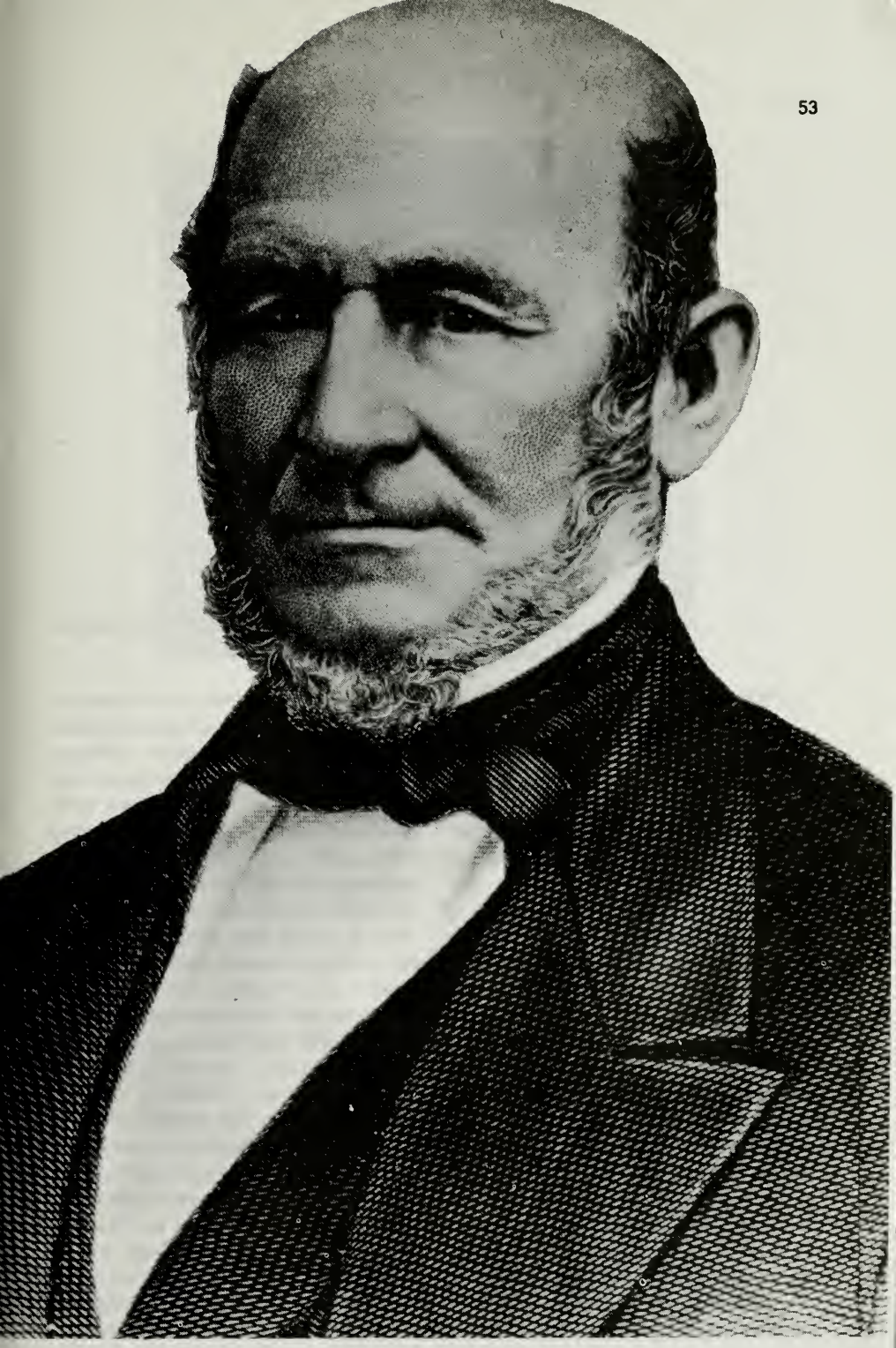
My love to you

La Monte

Submitted by President W. Dean Belnap
of the British Mission

James R. Moss asks the Youth of Britain

What if Wilford Woodruff had ignored the Holy Ghost?



In this pond Wilfred Woodruff baptised the United Brethren.

THE date was March 1, 1840; the place — Hanley near Stoke-on-Trent. Wilford Woodruff, thirty-three years old to the day, had already preached two sermons that Sunday. For the past five weeks he had laboured in the Potteries with great success as a missionary, preaching every night in the week and two or three times on the Sabbath. As a large assembly of converted Saints and their friends met for the evening service, he had every expectation he would remain in that area.

But, he later recorded, "while singing the first hymn, the spirit of the Lord rested upon me and the voice of God said to me, 'This is the last meeting that you will hold with this people for many days.' I was astonished at this, as I had many appointments out in that district.

When I arose to speak to the people I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was . . . In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as man souls were waiting for His word."1

Wilford Woodruff hearkened to the voice of the Spirit and was led south of Worcester to the home of John Benbow, one of a company of men and women who had broken off from the Wesleyan Methodists and taken the name of United Brethren. The remarkable events that transpired there are best summarised in his own words. "The first thirty days after my arrival In Herefordshire, I had baptised forty-five preachers and one hundred and sixty members of the United Brethren,



who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field for labour, and enabled me to bring into the Church, through the blessings of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person."2

There is an important lesson we can all learn from these events. Wilford Woodruff was a successful missionary of the Gospel because he was completely and immediately obedient to the voice of the Spirit. He had learned well the revelation of God through Joseph Smith that "the Spirit enlightened every man through the world, that hearkeneth to the voice of the Spirit."3

One of the great truths contained in the gospel of Jesus Christ is that God will not only reveal His will to prophets and apostles, but will guide and direct all of us in our daily lives and responsibilities. Through the influence of the Holy Spirit, He is constantly giving us instruction. According to President Henry D. Moyle, "In innumerable ways almost every day of our lives, if our feelings were sensitive to the promptings of the Holy Spirit, we would know that we are guided and directed in the course that we pursue far more in detail than we frequently comprehend."4

That this guidance extends beyond just our immediate Church duties is indicated by President Harold B. Lee: "Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs — in bringing up his children in the way they should go; in the management of his farm, his flocks, his herds; in the management of his business, if he has a business. It is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just and good, in everything

Benbows Farm

that he does."5

But this great blessing of personal inspiration and revelation, that was demonstrated so dramatically in Wilford Woodruff's experience and is promised to each of us today, is contingent, however, upon our own preparation for and response to it. We must "hearken" to the voice of the Spirit to gain any benefit from it. As Elder James E. Talmage once wrote, "The directness and plainness with which God may communicate with man is dependent upon the conditions of receptivity of the person."6 Too often, we do not benefit from God's efforts to help us because we are unworthy, have not trained ourselves to discern spiritual guidance, or we reject it once received by relying instead on our own knowledge."

What if Wilford Woodruff had not been worthy to receive the message from God on March 1st, 1840? What if he had failed to live the commandments already revealed to us, had failed to keep himself morally clean, had failed to be honest, had failed to love others and help the poor and needy, had failed to support the leaders of the Church? If he had so failed the message to "go to the south" would not have been received, and eighteen hundred children of our Father in Heaven would have been denied the opportunity they accepted to receive the gospel. And so in our own lives, personal worthiness is a prerequisite to receiving personal revelation.

President Joseph Fielding Smith has written: "The Lord withholds much that he would otherwise reveal if the members of the Church were prepared to receive it. When they will not live in accordance with the revelations he has given, how are they entitled to receive more? We have little occasion to clamour for more revelation when we refuse to heed what the Lord has revealed for our salvation."7



Or what if Wilford Woodruff had not trained himself to discern the voice of the Spirit? Learning to recognise and understand the language of the Spirit is just as demanding as learning any other language, and far more important It requires real spiritual effort, as President B. H. Roberts said, "the bending of the whole soul, the calling up of the depths of the human mind, and linking them with God."8

Joseph Smith has told us that we must actually train ourselves to recognise pure intelligence flowing into us, that "by learning the Spirit of God and understanding it you may grow into the principle of revelation, until you become perfect in Christ Jesus."9 Again, had Wilford Woodruff not learned to discern the voice of the Spirit, the message would not have been received. And so in our own lives, many spiritual messages are not received or understood because of our own lack of training and discernment,

Finally, what if Wilford Woodruff had received the message, but had such confidence in himself and his own judgement that he had rejected it? Had he done so, he would not only have lost the benefits of that particular message, but would have forfeited future revelation, for the Lord has said of men that "inasmuch as they sought wisdom they might be instructed . . . and inasmuch as they were humble they might be made strong; and blessed from on high, and receive knowledge from time to time."10 We must ask to have it given, seek to find, knock to have it opened unto us, and the attitude that will lead to such actions is one of humility, reliance and acceptance of God's word.

Moreover, Wilford Woodruff's decision would have led to failure rather than success, for as the Prophet Jacob said of men: "When they are learned they think they are wise, and they hearken not unto the counsel of

God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."11 We as members of the likewise perish, spiritually, and eventually temporarily, when we reject the voice of the Spirit in favour of the learning of men.

Wilford Woodruff did hearken to the voice of the Spirit and received great blessings. He was worthy, he was trained to discern spiritual guidance, and he humbly accepted and followed it. Of this experience he wrote, The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the spirit of God, and the revelation of the Holy Ghost."12 The history of our own missions in life will in large measure reflect the same importance of listening to and obeying that same voice.

Footnotes:

1 Wilford Woodruff, Cowley, 116
2 Ibid., 119.
3 Doctrine & Convenants 84:46
4 Deseret News Church Section, August 25, 1962
5 Brigham Young University, October 15, 1952
6 Articles of Faith, 297
7 Doctrines of Salvation, 1:283
8 Discourses, 26
9 DHC, 3:381
10 Doctrine and Convenants 1:26,28
11 2 Nephi 9:28
12 Cowley, op. cit., 120

Reporter Lynn meets the stars



LYNN HARRISON, member of the Woodsetton Ward, Birmingham Stake, is a reporter, but while she does meet exciting and interesting people like Diana Dors, Tommy Steele, Miss World 1967, Ken Dodd and many other stars of the entertainment world, she also has routine jobs which can be boring.

Her very first assignment was to review a symphony concert, and she is a 'pop' fan! So it was a great challenge. However she was fortunate enough to sit next to an aunt of one of the players who later helped her write her story and then wished her luck in her new career. Since then she has had many memorable experiences, like interviewing a 90 year old lady, who invited her to come back any time for a piece of cake and a chat. and the little girl who thought she was a welfare officer calling to take her away from her foster home.

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Starting your own

by Gwen Cannon

TO store food for a month, let alone a year is a new way of life. It means changing your planning, buying and storing of food. Before you begin you must analyse your present food habits and perhaps begin by storing foods that provide basic nutritional values.

These foods can be divided into five main groups. Some food from each category is required every day by each member of your family to maintain his health and well being. **Carbohydrates** include sugar, honey, syrup, sweets of all kinds and gives us energy. **Starches** are found in foods from grain such as flour and cereals. **Fats** are made up from butter, margarine, oil and lard. **Proteins** are found primarily in meat, fowl, fish, cheese and eggs. **Vitamins** and minerals are abundant in fruits and vegetables.

One way to start a storage cupboard is to buy something extra beyond your needs at each shopping trip. You could buy extra sugar, honey or syrup each time you shop. Put this away and try to add to it on your next shopping tour. The same process for each food group could be followed. Buy just one extra bag of flour or a packet of rice beyond your usual needs. This is a beginning.

Vegetable oil keeps in a cool place without refrigeration so this is a wise investment for beginning a store cupboard. It can be used in cooking, baking as well as in salad dressings. Perhaps you can buy a larger bottle or tin of oil than you ordinarily do. Very often the larger the pack, the more food for your money. Your next shopping tour could include one extra tin of meat beyond what you will need until you shop again. Try to build your

storage cupboard

store systematically with something in each food category so that if an emergency did arise, you could offer your family a balanced diet.

To begin your store, we are suggesting that you buy **extra** commodities. Many of you will say "This isn't possible. Every penny is already spent. How can we spend "extra" funds that we don't have?"

I am sure that no matter how much or how little we have to spend, every family has some financial limitations. You must decide on how you will spend the money available to you.

The first considerations of any budget are rent, food, utilities and clothing. These budget items are basic to all and maintain the lives and health of our families. We are suggesting that you analyse your expenditures and through increased thrift and careful spending, save a few shillings a week to begin your food store. It may take time, perhaps longer than you desire, but it is the beginning of a new life of saving that which will offer security to your family. **Anyone** can begin this way.

If you are particularly fortunate and happen to have a windfall such as a pound or two as a birthday or Christmas present or money beyond your pay packet from overtime, invest these extra funds to begin your storage of food Add to it by money saved from increased thrift and careful spending.

These suggestions may help you to stretch your budget

BUDGET-STRETCHING HINTS

1, Increase the length of time between each shopping tour. This is a suggestion of John and Jean Rourke of London Stake. They are the parents of six children and are enthusiastic, successful food storers.

They believe that if you go even one extra day beyond what you had planned before you shop again, that this stretches the food budget. They also believe that the longer period between shopping trips, the more economical your buying.

If you have been shopping for food every day, try to shop every third day. Increase the time between, as you are able, to shopping once a week. When you are really expert in your planning, buying and storing, see if you can shop just once a month. The Rourkes claim that they save money by shopping less often and really use their stores systematically, building up where necessary when they shop. They now shop once every three months with the exception of some fresh milk and fresh produce. Their shopping trips are real excursions and very economical.

2, Make a list of all items before you shop so that you will buy all that you need for your meals, but will avoid compulsive buying. This costs you money, and you sometimes come home with unnecessary extras.

3, Avoid buying prepared foods such as tinned beef stew, tinned rice puddings, tinned curreys or TV dinners. These are convenient time-savers, but are too expensive for the food storage planner. If you made the same receipt yourself, you would have much larger servings to offer your family for the same amount or less money.

4, Learn to bake. Make your own sweet biscuits, sponges and even bread. Home made baked goods are family favourites and will save you money.

5, Make your own jellies, jams and bottled fruit. If you buy in season, in bulk, you can provide your hungry brood with high quality, comparatively inexpensive "extras."

6, Watch for special bargains offered at your food store. Often this "leader" is a genuine bargain and worth stocking up on.

7, Learn to check weights against price so that you are certain that you are getting the most for your money.

8, If at all possible, buy in bulk. Many wards and branches qualify to buy at wholesale grocers due to the amount of catering they do for ward or branch affairs. The Aylesbury Branch in Buckinghamshire have a Co-operative bulk-buying scheme that provides this group with large amounts that they divide with the advantages of lower food costs.

There are other companies that offer bulk buying by post and claim that you can save up to 20 per cent by buying in this manner. I will list some of these at the end of the article.

These are only a few suggestions of ways to save and thus make it possible for you to begin **your** "year's supply." I am sure that each of you have many "thrift hints." Send them to us and we will print them at the end of each article on the Food Storage Plan.

This is a New Year, a time for new beginnings. Resolve that this year you will begin your years supply of food for your family.

STORES

John Dron Ltd., Mountview House, 6 Highgate, High Street, London, N.6.

An illustrated catalogue is available upon request. They offer a wide range of products from groceries, household goods, a new type of long-life electric lamp to furniture. To give an example of price, they offer Low Foam Detergent Powder, 28 lbs. for £2 18s. 6d.

Buy Bulk Limited, Bourne, Lincolnshire. This company has a complete range of food, detergent and paper products, They sell superfine sugar, 12—2 lb. bags for £1 12s. 0d. Golden Syrup costs £1 for a 14 lb. tin.

L. Garvin and Company, Garvin House, 158 Twickenham Road, Isleworth, Middlesex.
A wide variety of food products is offered by this company and they specialise in honey from all over the world. The honey ranges in price from 1s. 9d. a pound to 4s. 10d. a pound. You are able to buy a 5 lb. tin of peanut, smooth or crunchy for £1. This is a good source of protein and highly recommended for your food supply. This company will soon open a "Cash and Carry" at their Isleworth headquarters that is open to the public.

Yours By Return, Ltd., 30 Gay Street, Bath.
This Company offers bulk buying in nylons at real savings. They have recently expanded their product range to include underclothes and sweaters. Prices for stockings are 2s. 11d. a pair and for tights 6s. 11d. Savings range from 14s. to nearly £2 a dozen compared with shop prices.

★ John and Joan Rourke have been particularly helpful in supplying information and ideas for these articles. We extend our sincere thanks to them.

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HONOUR FOR SCOTTISH MISSION PRESIDENT

An unusual special Court of Honour was held at the offices of Edingburgh County Scout Council on Tuesday, January 13.

President F. Nephi Grigg, of the Scottish Mission received the Silver Antelope Award, the second highest award for service in the Boy Scouts of America Programme.

There are 12 regions of Scouting in the U.S.A. The Silver Antelope is the highest award that can be given by a Region. The only other higher award is the Silver Buffalo, presented by the National Council.

Mr. Feist, President of the Boy Scouts of America, authorised the award to be presented by the Scottish Scouting Association.

County Scout Commissioner J. B. C. Brown presented the award to President Grigg who was accompanied by his wife, Addie, and two of their children. Steven and David, at a meeting of Edinburgh Scout Council Leaders.

Mr. Brown stated that this was historic in that it was the first time such an international presentation had been experienced here and that it demonstrated the brotherhood and closeness of the Baden Powell Scouting Programme throughout the world.

Mr. Brown read the citation as follows:

"First class Scout as a boy and first class citizen as a man characterises the first Scouter we honour tonight.

"Almost 40 years of Scouting and community service attract attention to this dynamic man. His scouting position include troop committeeman, Scoutmaster, District committeeman Executive Board member, service on the finance, organisation and extension, and camping committees, and council president. He was elected to the Regional Executive Committee in 1960 and has worked in jamborees, camp committees. He has visited many





councils in the region on speaking engagements and is a popular speaker at universities, high schools, youth conferences, and conventions throughout the country.

"He has pioneered and developed many processes and products in the frozen and dehydrated food industry.

"His civic and business responsibilities over the years are too numerous to name, but always his energies, finances and facilities have been used in the causes of youth.

"He served his church as Bishop for ten years and a High Councilman for fifteen years.

"He was called recently to serve as President of the Mission of the L.D.S. Church in Scotland.



BIRMINGHAM STAKE

The staff of "Challenge," the Stake magazine, organised a New Year Ball at Woodsetton on January 3. Members from all over the Stake danced to the music of Paul Westbury and his band, and during the interval took part enthusiastically in a Dutch Auction organised by President Stanley Woods. Afterwards he donned a white overall and expertly served "hot dogs" from a stand at the end of the corridor, while other refreshments and drinks were sold from the hatch. Ian Dailey accompanying himself on the guitar sang folk songs in a cabaret spot that he shared with the Birmingham Ward Girls Quintet, who harmonised in popular songs. The whole evening was a pleasant and enjoyable way of greeting the new year.

Over 150 people attended the Elders Quorum Dinner and Dance at Woodsetton on January 31, a really thrilling sight. A wonderful three course meal had been prepared by Winifred Megeney and sisters from the Birmingham Ward, and despite the large numbers every meal was served hot. President and Sister Cuthbert were guests of honour and the after dinner speakers, Quorum President Robert Bogle was chairman. After dinner the tables were cleared away for dancing and entertainment by the "Saintly Wake."

NORTHFIELD Branch, dependent on BIRMINGHAM 2nd Ward, has now become Independent and will be known as the Birmingham 4th Branch, with James W. Such as Branch President, the same day another dependent branch



President Stanley Woods serving hot dogs at the Birmingham Challenge New Year Ball.

was formed from the parent ward, the Chelmsley Wood branch, with Geoffrey Wilkins as Branch President. The work is really progressing in the Birmingham area and a dependent Sunday School and Primary have been organised in the Sutton Coldfield area.

BRITISH MISSION

Sisters from the CRAWLEY Branch celebrated a very busy and successful winter season by attending the Ice

Show, "Humpty Dumpty," with the missionary workers from the Temple. This was their opportunity to relax and be entertained after working hard for their bazaar in November and inviting their husbands to a dinner they prepared and a play they performed in December. Everyone had a wonderful evening, and all agreed that the past months events have promoted stronger feeling of unity in the branch.

At the CRAWLEY District Conference on Sunday, February 1, Mission President J. Childs and District President J. Hart, made a presentation to Victor L. Palmer, 2nd counsellor in the Crawley Branch Presidency.

For outstanding services to youth in the District and Branch, Brother Palmer received an Honorary Master M Men Certificate. He has devoted many hours of his time in promoting scouting in the area, and has organised events and outings for the members of the Aaronic Priesthood, and is very popular with all they boys. The award is richly deserved, but Brother Palmer modestly feels that it has been his privilege to be able to work with the youth in scouting and M.I.A.

The "Clowns" provided music for dancing at the NORWICH Branch party on December 23. Then after refreshments during the interval, Olga Duffen sang two beautiful solos, the evening concluded with carol singing as Mildred Jennis played the accordian. When the party was over however, everyone exchanged shilling gifts to enhance the Christmas spirit.

The ESSEX District New Year Party was held at Southend on January 3rd, organised by M.I.A. President and Superintendent Jane and Ray Botterell. A group provided the music for dancing and everyone had a really good time.

Ilford Branch, encouraged by their success in the Mission Road Show at at the Convention last year, presented a Christmas review and play at the Chelmsford Chapel on January 10. The play "On a Christmas Tree," showed the Christmas festivities enacted and explained by the presents on the tree. It proved to be a very unusual and entertaining evening.

Over 60 young people from the SOUTHEND Branch, spent an energetic evening on January 17, square dancing to the direction of Jim Cracknell. At times there was not enough room for all those who wished to form squares.

CHELMSFORD Branch said Farewell to Brother and Sister Sweeting and their four children on January 17 with a party in their honour. They have been members of the branch for 6 years and during that time have held many positions including branch M.I.A. and Sunday School President, Primary counsellor, Sunday School and Relief Society teacher. They will be missed by the Chelmsford members, who wish them every success in their next branch.

CENTRAL BRITISH MISSION

The BEDFORD Branch and Primary Party in December was a great success with a magician and Father Christmas to delight the children. Over 40 youngsters enjoyed the tea provided by their parents, and the presents they received.

One of the younger members of the branch, Sandra Petins, designed and painted Christmas Cards which she then sold to the members. The profit of over £6 was given to the Building Fund

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Left top: Winners of the Victorian Dress competition at the Watford District MIA Centennial Ball held in the Luton Chapel. Left to right: Brothers Johnson, Sister Hillier, Sister Hoare (all from Hayes Branch) and Brother Gel, from Wembley. Left bottom: Music Hall songs of the old days were led by Sister Jennie Oliver. Above: District President D. Howells tripping the light fantastic.

SCOTTISH MISSION

ABERDEEN Branch held a "Burns Supper" on January 23, where over 100 guests gathered in the Cultural Hall. President George Bowie was Chairman, and the Haggis was piped in by Stanley Robertson. The haggis was carried around on Elder Dennis Dahls' shoulder, he is a Canadian missionary, and he deemed it a great honour. Brother A. Maxwell proposed the toast, and the Selkirk Grace was given by President J. Dunlop. Again an international flavour was present, as Brother Dunlop and his family will be returning to New Zealand later this year. The three course meal was prepared by the Relief Society sisters, and the missionaries acted as waiters. The Immortal Memory was given by Brother W. S. Black, and toasts to the Lassies and the Men were proposed by Staney and Lena Robertson respectively.

A three piece band supplied Scottish Dance Music and President George Bowie was M.C. for the dancing which started of with the Grand March. Stanley Fraser later sang one of Robbie Burns' favourite songs, "My Love is Like a Red Red Rose," and the rest of the evening was a whirl of Gay Gordons Eightsome reels, and various games.

Congratulations



Brother and Sister Wharrad.

Kenneth Wharrad and Rosemary Campbell of Redditch were married at the Woodsetton Chapel by Stake Patriarch Harry W. L. Jones. The bride wore a long white dress, trimmed with guipure lace, and was attended by Lynda Simmons, Jane Griffiths and Julie Wharrad, who wore dresses of peach satin.

Elder Michael J. Tate, after serving a full-time mission in South Africa, was married to Felicity Chatu at the Southampton Chapel. Felicity is the daughter of President and Sister Chatu of the Ramah Branch in Johannesburg, who travelled to England with the rest of their family for the wedding and to visit the London Temple. The reception was held in the Cultural Hall and then the couple left for the Temple with their parents. They intend to return to settle in South Africa in the Spring.

David P. Tate, Michael's brother, left on January 2 to serve a mission in Ireland.

Brother and Sister Tate

ENGAGEMENT

Keith Withington, second son of Harry and Jessie Withington, Gosport and Fareham Branch, to Christine Mary Bridger, younger daughter of Victor and Betty Bridger, of the Crawley Branch.





OCT 1 0 2000



We all hold important positions before God. We are called to build up the Church of God; we are called to build up the kingdom of God; we are called to introduce and maintain the government of God; and God expects it at our hands; and he expects that we shall be true to him and to our priesthood, and true to our calling; and if we are, there are thrones and principalities and powers and dominions, exaltations and increase, worlds without end; and if we are not, there will be sorrow and mourning and lamentation and woe.—President John Taylor





IN THIS ISSUE: Elder [illegible]

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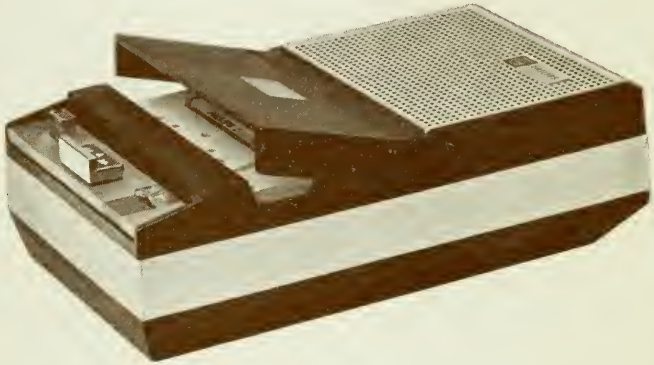
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Millennial Star

APRIL 1970

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Marriage—the subject of Elder Kimball's lead article this month.

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David Boulton

News Editors:

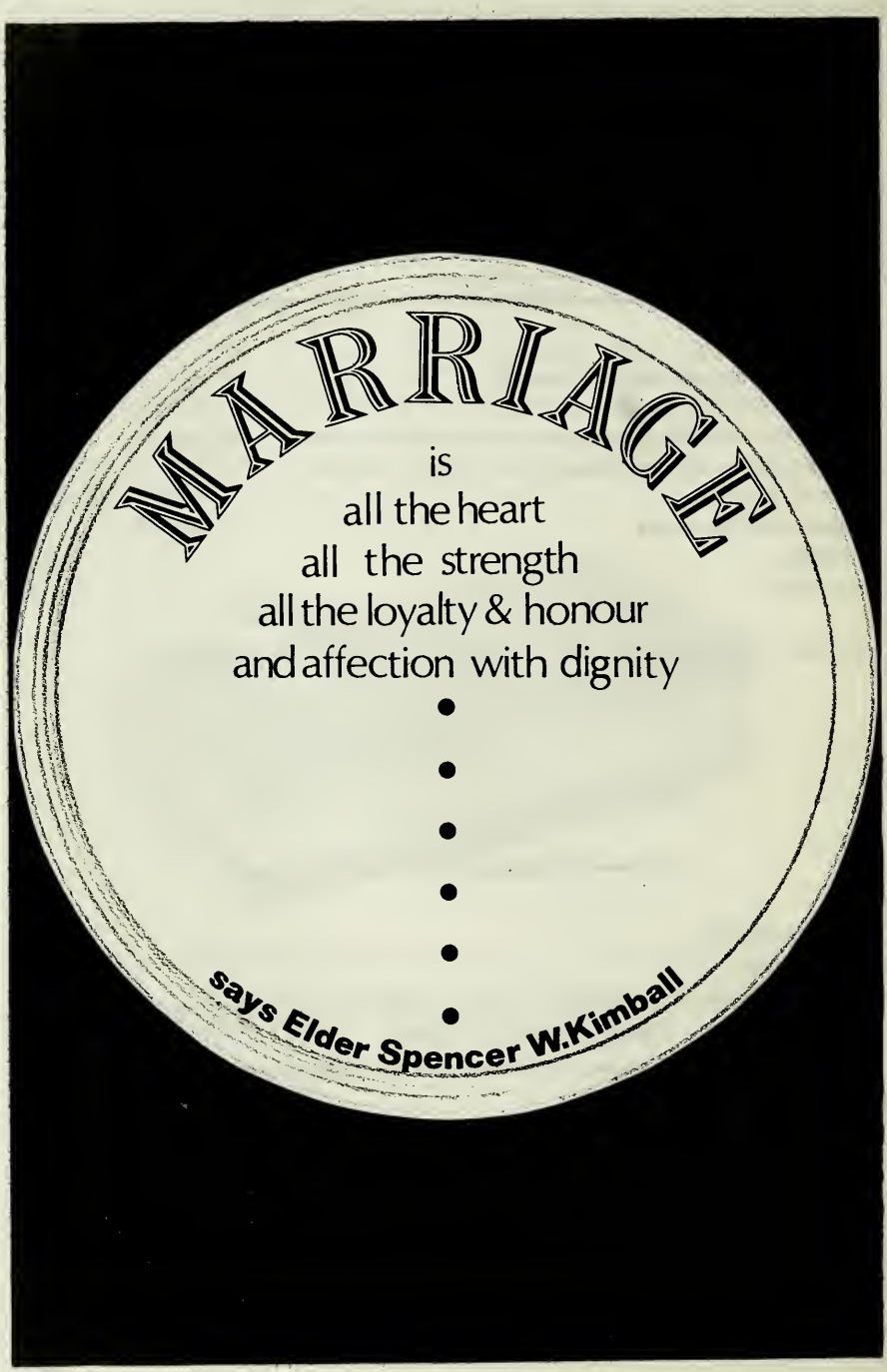
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MARRIAGE
is
all the heart
all the strength
all the loyalty & honour
and affection with dignity
says Elder Spencer W.Kimball

THE LORD says: " . . .
whoso forbiddeth to marry is not
ordained of God, for marriage is ordained
of God unto man. "Wherefore, it is lawful that
he should have one wife, and they twain shall be
one flesh, and all that the earth might answer the end
of its creation; . . . " (D. & C. 49:15-16.) There are those
married people who permit their eyes to wander and their
hearts to become vagrant, who think it is not improper to flirt a
little, to share their hearts, and have desire for someone other
than the wife or the husband, the Lord says in no uncertain terms:
"Thou shalt love thy wife with all thy heart, and shall cleave unto
her none else." (Ibid., 42:22. Underscore added.) And, when the
Lord says all thy heart, it allows for no sharing nor dividing nor
depriving. And, to the woman it is paraphrased: "Thou shalt love
thy husband with all thy heart and shall cleave unto him and
none else." The words none else eliminate everyone and
everything. The spouse then becomes pre-eminent in the
life of the husband or wife, and neither social life nor
occupational life or political life nor any other
interest nor person nor thing shall ever take pre-
cedence over the companion spouse. We
sometimes find women who absorb
and hover over the

children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: " . . . Thou shalt cleave unto him an none else."

Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honour, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have "an eye single to the glory of God" so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out (or excommunicated)." (Ibid., 42:24.)

Many acknowledge the vice of physical adultery, but still rationalise that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: "Ye have heard that it was said by them of old times, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart." (Matt. 5:27-28.)

And to paraphrase and give the modern version: And she that looketh upon a man to lust after shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out (or excommunicated)." (See D. & C. 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the agressor. Often, it is the pursuing, coveting woman, and note that for both, all is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was "already on the rocks" and the wife of her new boy friend did not understand him and that he was most unhappy at home and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quarrelling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen attorneys. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honourable they must wait until the divorce is



Elder Spencer W. Kimber

final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse? So long as the marriage covenant has not been legally severed, neither spouse morally may seek now romance or open the heart to other people After the divorce becomes final, both freed individuals may engage in proper courting activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to covet, and the Lord in powerful terms condemns it: "And again, I command thee that shalt not covet thy neighbour's wife; nor seek thy neighbour's life." (Ibid., 19:25).

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins when hearts begin to entertain a glamourous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these "affairs" begin near-innocently, like an octopus the tentacles move gradually to strangles.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, be they degenerate or holy.

Amulek, the prophet, reminded us: "For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God: and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence." (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was

there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . . "as she "cast her eyes upon Joseph day by day."

This woman's transgression did not begin when she ripped the clothes from the body of this fleeing staywart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, desiring him, lusting for him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

"For as he thinketh in his heart, so is he: . . . " (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes, but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish folk think only of themselves when they begin to cross the lines of propriety in their romanticising outside their homes; to them who ignore the innocent parents, the innocent spouse, and the innocent children, the scriptures are replete with warnings. " . . . I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until the heaviness of final guilt weighs down upon them. The Lord speaks again: "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands." (Ibid., 2:31.)

" . . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds." (Ibid., 2:35.)

And, woman also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is head of the church: . . .

"Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24. Underscore added.)

And to the husbands comes the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . . " (Ibid., 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his

prophets: "For this cause shall a man (or woman) leave his father and mother, and shall be joined unto his wife (or husband), and they two shall be one flesh." (Ibid., 5:31. Underscore added.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independant. No one should come between the husband and wife, not even parents.

Paul concludes: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ibid., 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honour, cleaness, and the love which has become embers will flare up with scintillating flame again. If love wanes or dies, it is often infidelity of thought or act which gave the lethal potion. To those who belittle marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred thing. "But fornication, and all uncleaness, and covetousness, let it not be once named among you, as becometh Saints;

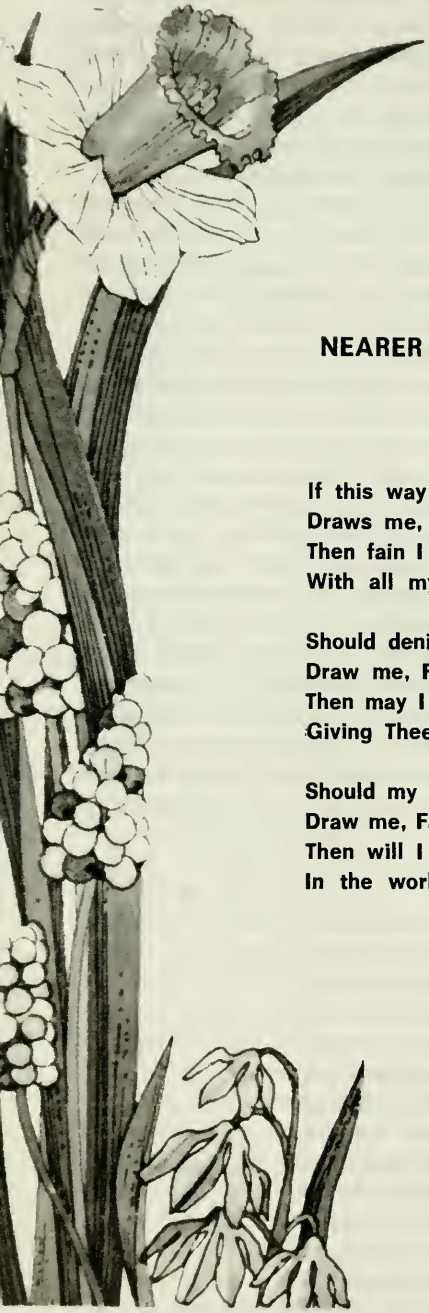
"Neither filthiness, nor foolish talking, nor jesting, . . . " (Ibid., 5:3-4.)

To jest one's spouse about "affairs" could be the planting of seeds which might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends, and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: " . . . arouse the faculties of your soul; shake yourselves that we may awake from the slumber of death; and loose yourselves from the pains of hell . . . " (Jacob 3:11.)

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righeousness. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

—Joseph Smith

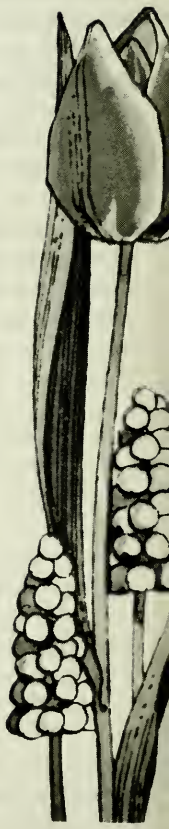


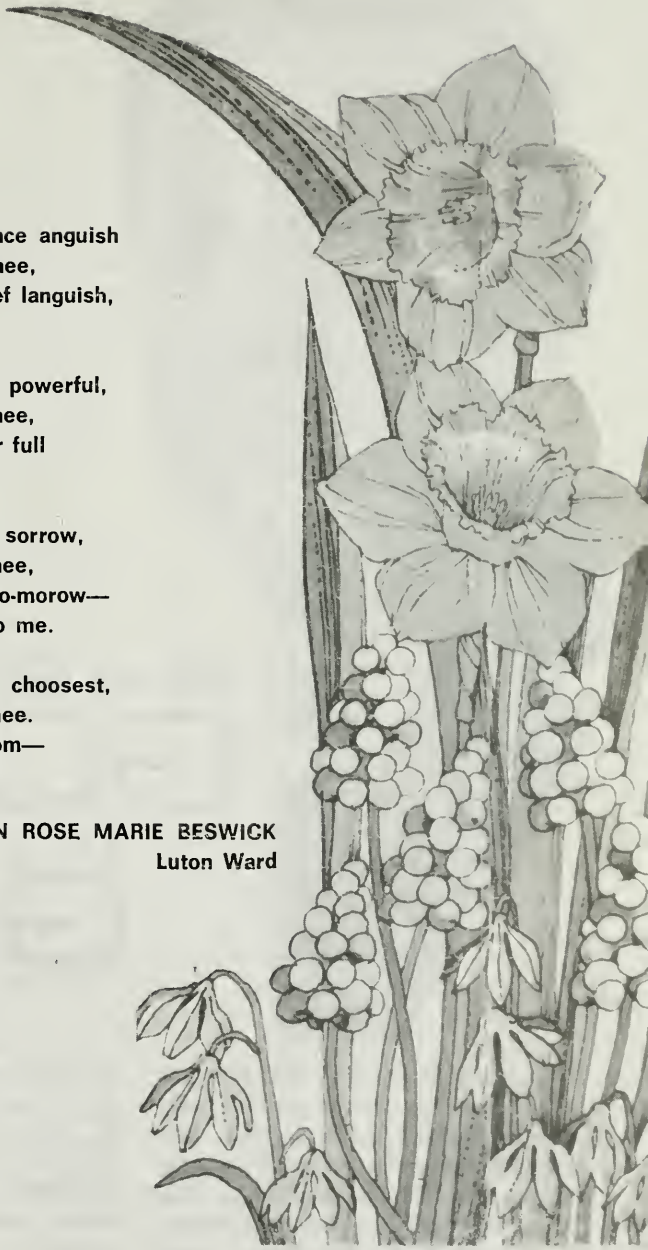
NEARER MY GOD TO THEE

If this way that Thou hast chosen,
Draws me, Father, nearer Thee,
Then fain I would accept Thy bidding,
With all my loves sincerity.

Should denial of my fleshly needs,
Draw me, Father, nearer Thee,
Then may I learn to be without them,
Giving Thee sweet constancy.

Should my spirit, growing stronger,
Draw me, Father, nearer Thee,
Then will I remain no longer,
In the world's obscurity.





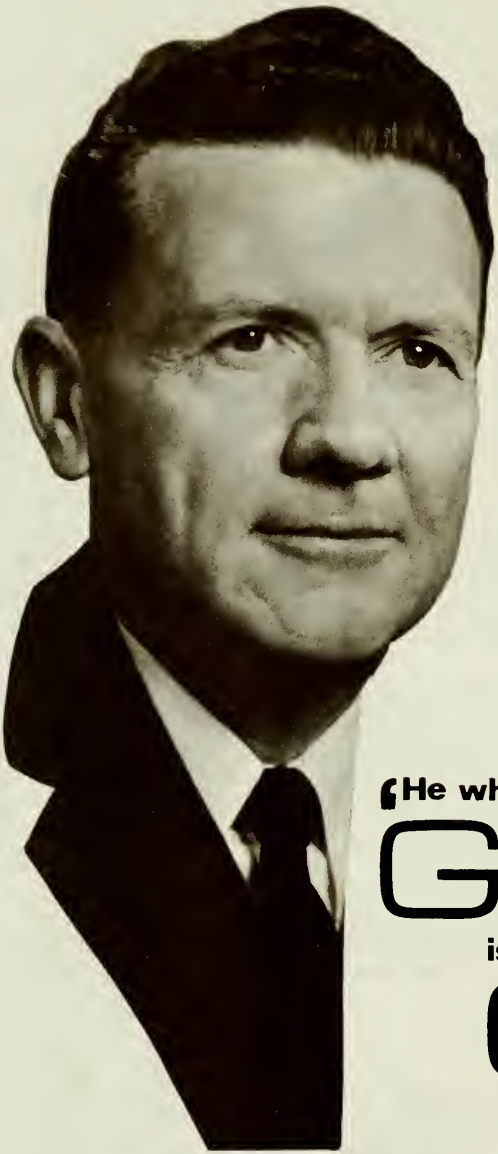
Should sweet pain of absence anguish
Draw me, Father, nearer Thee,
Then let me not in joys grief languish,
But rise to more divinity.

Should my heart in love so powerful,
Draw me, Father, nearer Thee,
Then let me fill it every hour full
With blest lovings estacy.

Should my weeping soul in sorrow,
Draw me, Father, nearer Thee,
Then let me trust a bright to-morow—
Is being stored—unknown to me.

Let my way, what ever Thou choosest,
Draw me, Father, nearer Thee.
So that I within Thy Kingdom—
May abide—eternally.

JEAN ROSE MARIE BESWICK
Luton Ward



'He who does GOOD is of GOD'

JESUS CHRIST, the Saviour of the world, is the only perfect person who has lived here upon the earth. Everything he did had purpose and was necessary and important. His marvellous teachings were and always will be the beautiful principles of salvation, and throughout His life He gave emphasis to them by the example He set for the whole world.

Peter, who was very close to the Saviour during His ministry, once said of him: " . . . God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38).

As Jesus went about doing good, He healed the sick, caused the lame to walk, the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people helping them to see and understand the value of the inner life. He motivated them to noble actions.

Because of His teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He pointed out the goodness of our Heavenly Father to them. He planted in men's souls the seeds of divine love. Then He suffered His life to be taken, that we, His brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of doing good!

In His Sermon on the Mount, the Saviour admonished all to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt 5:16. Italics added).

As members of the Church of Jesus Christ, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: "He who does good is of God," and an ancient prophet once gave emphasis to this thought in these words: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil . . . For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . . (Moroni 7:12, 16).

Living the Gospel principles will make men progressively better and instill within them a desire to follow the Saviour's wonderful example of going about "doing good" to others. President McKay beautifully pointed out this great truth "The Gospel . . . will change men's lives and make women and children better than they have ever been before . . . that is the mission of the Gospel of Jesus Christ . . . to make evil-minded men good, and to make good men better. In other words, to change men's lives, to change human nature."

This would be a wonderful world in which to live if all of us would forget ourselves, if we would eliminate selfishness from our lives and think in terms of the good we could do in serving others. Unselfishness contributes to happiness. How true is the statement that "a person who is all wrapped up in himself, makes a pretty small and unattractive package."

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do; not what people think and do for us, but by what we think and

do for people.

The Saviour gave the key by which we may achieve greatness in the words: " . . . he that is greatest among you shall be your servant." (Matt. 23:11).

Being a servant to our fellow men and performing acts of goodness to them will bring an inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . .

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 28-29.)

Every day as we go about our tasks, in our homes, among our friends, our associates, our neighbours and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile;
A firm and friendly handclasp;
A cheery greeting;
A word of encouragement, commendation, and sincere praise;
Through acts of thoughtfulness;
By lending a listening and sympathetic ear to all;
By the sharing of ourselves with our fellow men; and
By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and His way of life.

RESURRECTION

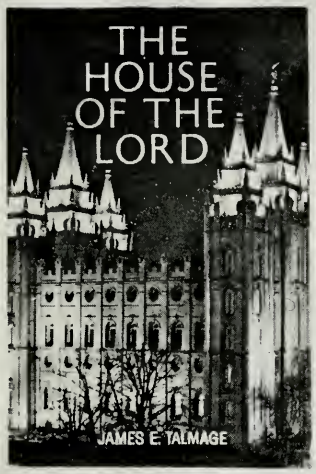
If the resurrection from the dead be not an important point, or item in our faith, we must confess that we know nothing about it; for if there be no resurrection from the dead, then Christ has not risen; and if Christ has not risen He was not the Son of God; and if He was not the Son of God, there is not nor cannot be a Son of God, if the present book called the Scriptures is true; because the time has gone by when, according to that book, He was to make His appearance.

—Joseph Smith

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...but for the love of a wonderful woman

by Bishop Victor L. Brown

I BELIEVE I have a clearer understanding than I did earlier of what it means to know the love and compassion of a wonderful woman.

Michael is sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the

Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with.

So, when Michael was about seven years old, he was left in the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During his experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could still remember the horror of being all alone—hungry, thirsty and lost.

INCORRIGIBLE

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on—paper, pencils, record player. Everything was his enemy. I suppose the school authorities despaired of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the boys in the road, a white boy by the name of Richard, became friendly with Michael. Richard was about fifteen years old.

He was a Teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.



Bishop Victor L. Brown

Richard came to the Presiding Bishoptric's Office one day and asked about the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian friend.

The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words.

As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was "kid stuff" but the Book of Mormon was different. I asked

him what the greatest desire of his heart was.

This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptised a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the Indian agency responsible for him.

BRIGHTEST FEELING

Michael had his sixteenth birthday and was baptised by Richard, who is now a Priest. Just four weeks ago, Michael was ordained a Deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honoured for his excellence in school effort — excellence in deportment, scholarship, and progress—the only boy so honoured by his school this year. He hopes someday to teach other blind children as he has been taught.



Bill's parents are Navajo. When Bill was a child, he was stricken with polio, which left him without the use of his legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout Camp, so they decided to sell toothbrushes and toothpaste. They did not have much luck in their own neighbourhood, so Michael pushed Bill in his wheelchair seven miles to another town where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who did not have any teeth.

Some time ago at a stake quarterly conference, I invited Bill to come to the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly expressed his gratitude to His Heavenly Father for his many blessings, for his parents, his brothers and sisters, his membership in the Church and the blessing of holding the office of Teacher in the Aaronic Priesthood. Bill is a fine artist and hopes someday to become a great architect.

AS NORMAL

Bill and Michael have two lovely, blond, fair-skinned sisters and a baby brother. Let me tell you about Ronnie. As far as we know, he is also a Navajo Indian boy. When the agency called this same good mother and asked if she would take a three-year-old Indian baby into her home, they said that the child was totally incapacitated. He could not walk; he could not talk. They explained the outlook for him as almost hopeless. Nothwithstanding this, she accepted him into her home.

When I met Ronnie, he had a mischievous twinkle in his eye and a smile on his face as he ran and tried to escape from one of his sisters—as normal a four-year-old as I have ever seen.

A blind boy, crippled boy, a child who was a complete invalid—each one destined to a life of misery and hopelessness, but for the love, compassion, charity, and understanding of a wonderful woman—a woman who had the support of a good and faithful husband —a woman who wanted children more than anything else in the world and who was not blessed with any of her own.

She wanted them so badly it didn't matter what their handicaps nor that their skin was copper colour. The love she gave them was the love she had missed so desperately during her childhood. The compassion she blessed these children with was the compassion she longed for and sought but failed to find as she was growing up. To me she typifies the saint as described by Felix Adler as he makes the distinction between a hero and a saint. Paraphrasing this statement:

"The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a 'light.'"

SAVIOURS

But how are they to become Saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointing, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein in the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this temple was now done, that we might go unto it, and go to work and improve our time, and make use of the seals while they are on earth.

—Joseph Smith

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A CHALLENGE to the Priesthood

by Hugh B.Brown

SOME years ago when I was at Brigham Young University, an educator, a doctor of philosophy from another state who had spent a week on the campus as a visitor and part-time instructor, was sitting next to me at a banquet. Just before he was to leave he said, "I have visited many campuses in my lifetime, and I have seen some wonderful young people, but I wish you would tell me what it is you have here which seems to instill in your young people a burning desire to get an education. I have discovered here an enthusiasm for education that I have never seen before. In fact, it seems to me very close to religious zeal." He asked me to explain it.

I tried to do so by saying, "It is religious zeal because education is part of the gospel of Jesus Christ as we understand and proclaim it. We believe that a man is saved in the kingdom of God no faster than he gets knowledge, that he cannot be saved in ignorance. We believe that the glory of God is intelligence, and that every man's glory will be determined by the quality and degree of his intelligence."

He said, "That answers my question, and I'm glad to know that education is a part of your religion.

Now, as the Church grows, develops, increases—and it is increasing very rapidly—we need more teachers, better organisation, and more dedication.

When I visited the Air Force Academy in Colorado Springs some time ago, I stood before a monument of a falcon with spreading wings. At the base of the monument I read these words: "Man's flight through life is sustained by the power of his knowledge." I was much impressed. This came from the academy where thousands of young men are

preparing for flight through air and possibly through space.

But it is a challenging thought to all of us that our flight through life will be sustained by the power of our knowledge. Then if you add to that thought the LDS concept that man's standing before God will depend upon his knowledge, his education, his understanding of the gospel of Christ—in short, his intelligence, you will see the wisdom of emphasis on education.

I am wondering whether any man could possibly be happy in the presence of God unless he himself is intelligent, for, as God's glory is intelligence, only to the degree that we achieve intelligence will we be able to stand his glory.

Recently I was in Alaska and visited the base of the intercepter squadron. I saw over the door of the alert room these words "Only the spirit of attack borne in a brave heart will bring success to any fighter aircraft no matter how highly developed the aircraft may be."

"Only the spirit of attack borne in a brave heart . . . " —of course, the efficiency of the aircraft is important, but unless the pilot at the controls has the spirit of his mission and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

So, brethren, it depends upon us individually as leaders — pilots if you will — how successful our stakes, wards, branches, and missions will be in building the kingdom. The individuals who are charged with the responsibility of leadership must first, themselves, become informed in these various departments to which reference has been made, and then see to it that all in their jurisdiction are properly instructed.

President John Taylor said on one occasion, speaking to the brethren of the priesthood: "If you do not magnify your callings, God will hold


CHILES

you responsible for those you might have saved, had you done your duty."

This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure.

I read again the other day from Matthew what Jesus said about the two sons and their father:

" . . . what think ye?" said the Master. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

"He answered and said, I will not: but afterwards he repented, and went.

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

The Saviour said, "Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."—speaking undoubtedly of those who said they would go and did not do it. (See Matthew 21:28-31.)

This is, I think, one of the greatest challenges to the men holding the priesthood. The Lord has said to all of us, "Go and serve in my vineward," and everyone who has been ordained to the priesthood and set apart for his calling has said, "I go," but some go not, and others weary when the day is yet young.

JUST A SIMPLE HOUSEWIFE

Just a simple housewife
On her daily chores
What is there in my life
For me to give the Lord?
I cannot rise to great heights
I haven't any time,
Too tired and very weary
To even toe the line.
What is there in my day
For me to prove my worth?
Is it what I fail to say
While I am here on earth?
Did you say "I love you"
When some sister's feeling low?
Or do I say "I need you"
When it really isn't so?
Heavenly Father chide me
When my day, so full of chores
Often make me fail to see
The meaning of Thy laws.
What is there in my life
For me to give the Lord?
Why! All my love for others
For His on me He poured.

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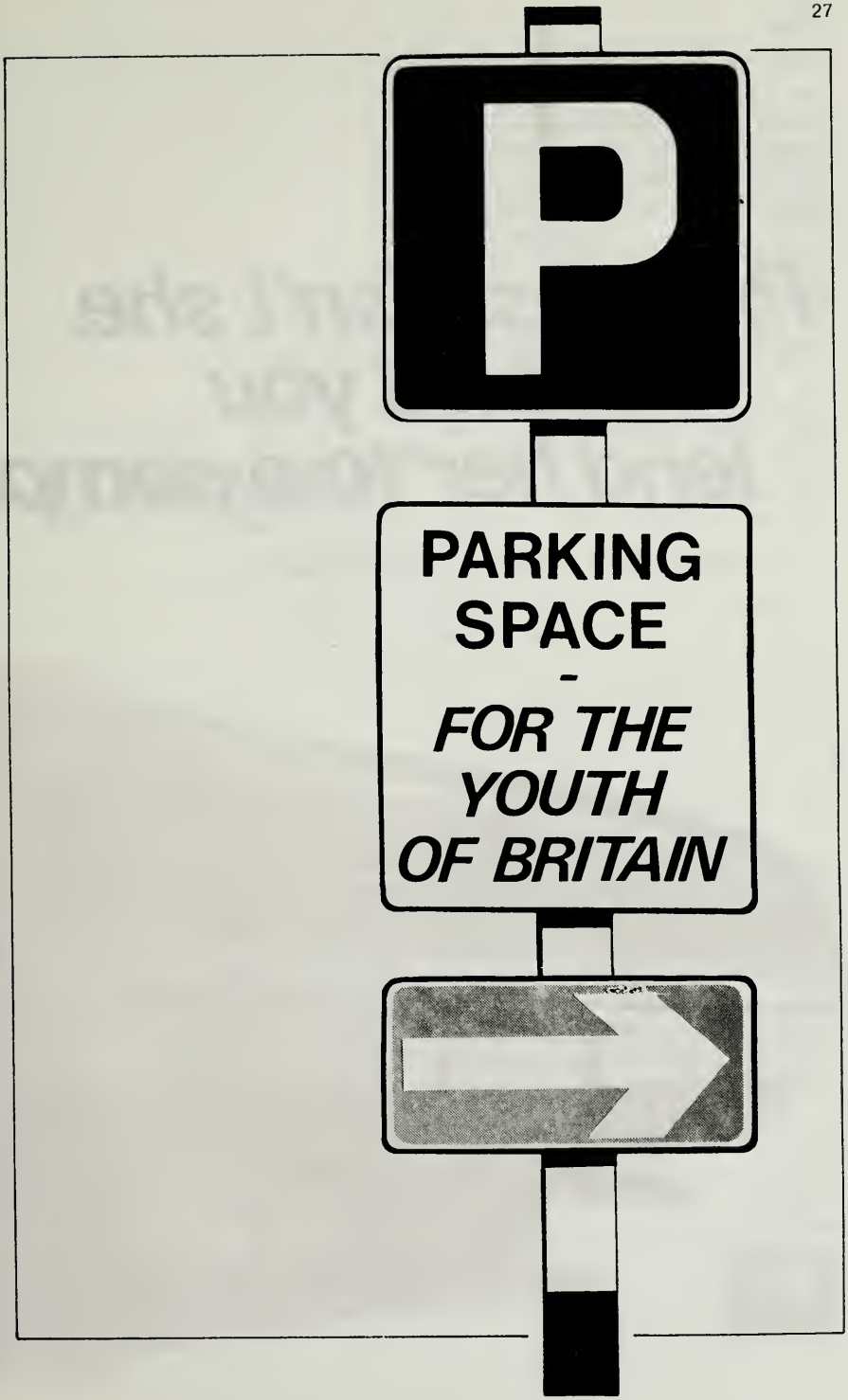
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OF BRITAIN

Priceless, isn't she. Would you lend her to a comple



...te stranger?

...but parents do!

—says Boyd K. Packer

NO AGE is quite so carefree, so restless, so potential as school years. These are years of silent, restless growing up. And it is to the boys and girls of school years that I speak.

A few days ago I visited a large car showroom and looked at many new cars. One in particular caught my eye —a sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it could be purchased for only £3,000.

How I would have enjoyed a car like that when I was in school! It occurred to me that you may be interested in owning such a car.



Do you have an imagination? Imagine that I am your benefactor; I have decided to present a car such as this to you. I generously include free petrol, oil, maintenance, tyres, anything your car will use; all of this, and the bills come to me.

How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

Your parents may be hesitant to let you use this car freely, but let us just imagine, that you have your car, everything to run it, freedom to use it.

Suppose that one evening you are invited to attend a church social.

"There are just enough of you to ride in my station wagon," your teacher says. "You can leave your car home."

When they come to take you to the





party, you suddenly remember your new car parked outside the house with the roof down. You run back into the house and give the keys to your father, asking him to put the car in the garage, for it looks as if it may rain.

Later when you come home, you notice your car is not in the road.

"Dear old dad," you muse, "always willing to help out." But as the teacher's station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

You rush into the house, find father, and ask that very urgent question.

"Oh, I loaned it to someone," he responds.

Then imagine, seriously imagine, a conversation such as this.

"Well, who was it?"

"Oh, that boy who comes by here regularly."

"What boy?"

"Oh, that . . . well, I have seen him pass here several times on his bycycle."

"What is his name?"

"Well, I'm afraid I didn't find out."

"Where did he take the car?"

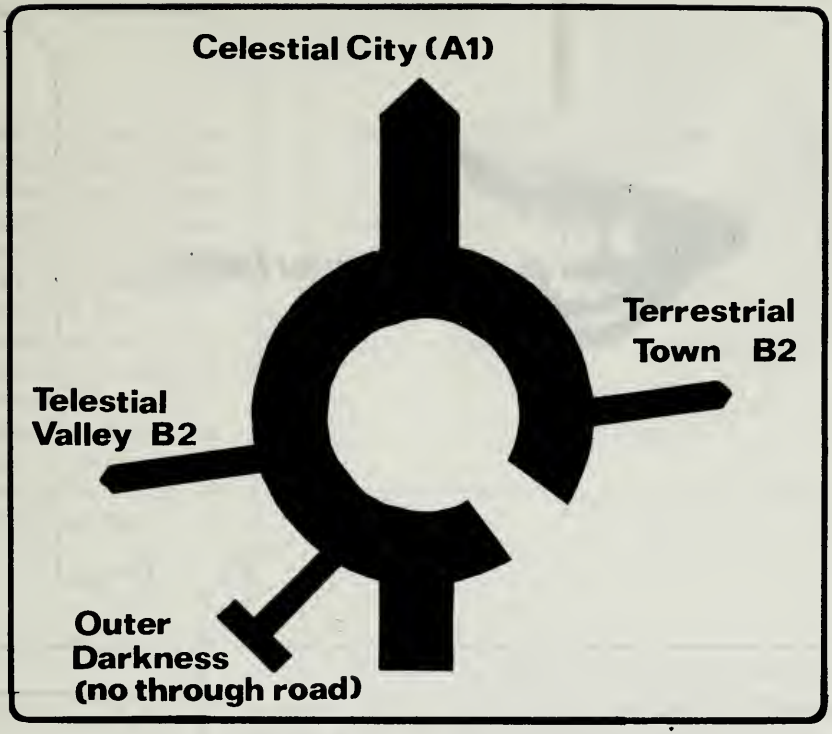
"That really wasn't made clear."

"When will he bring it back?"

"Well, there really wasn't any agreement on that."

Then suppose that your father should say to you, with some impatience. "Now you calm down. He rushed in here. He needed a car. You weren't using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down."

I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped



loose in his thinking mechanism.

It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that—particularly one that belonged to you.

I am sure you have anticipated the moral of this little illustration, you boys and girls. It is in these years at school that dating begins—this custom of two sets of parents LENDING their teenagers to one another for the necessary and the important purpose of their finding their way into maturity and eventually into marriage. Perhaps for the first time you notice and you begin to resent the interest of your parents in and their supervision of your activities.

Dating leads to marriage. Marriage is a sacred religious convenant and in its most exalter expression may be an eternal covenant. Whatever preparation relates to marriage, whether it be personal or social, concerns us as members of the Church.

Now, I speak very plainly to you, my young friends. If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

If you are mature enough to date, you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

turn to page 34



..to start you talking

Salvation
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In the resurrection we are to receive rewards according to our individual works and it is written that they who are filthy in this life will in that life, be filthy still. Therefore if we love the truth we should delight in doing those things which the Lord would have us do.

There is nothing th
sacred reverence a
of the Supreme Be
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Have you ever tried to associate the outpouring of knowledge, the great discove
ing the past 136 years with the restoration of the gospel? Do you think there
is not because we are more intelligent than our fathers that we have received
cause God has willed it so in our generation.

is based on two divine
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on and eternal life!

Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the ressurection.

The first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant.

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. . .with gems of wisdom from our new Prophet and President, Joseph Fielding Smith



No sensible father would lend your new sports car to anybody, to go anywhere, to do anything, to come back any time.

If you are old enough to date, you are old enough to see the very foolishness of parents who would lend their children on any such arrangement. Don't ask your parents to permit you, their most precious possession, to go out on such flimsy agreement.

Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced.

There are some problems and some hazards with dating for which there is no such fortunate solution.

When you are old enough, you ought to start dating It is good for young men and women to learn to know and to appreciate one another. It is good for you to go to games and dances and picnics, to do all of the young things. We encourage our young people to date. We encourage you to set high standards of dating.

When are we old enough?

Maturity may vary from individual to individual, but we are rather of the conviction that dating should not even begin until you are well into your teens. And then, ideal dating is on a group basis. None of this steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens.

Dating should not be premature. You should appreciate your parents if they see to that. Dating should not be without supervisions, and you should appreciate parents who see to that.

Young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth. They assume that the requirements of the Church are interferences and aggravations which thwart the full expression of young manhood and young womanhood

How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way

How unfortunate to resent counsel and

restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.

Be patient with your parents. They love you so deeply. They are emotionally involved with you, and they may become too vigorous as they set their guidelines for you to follow. But be patient. Remember, they are involved in a big do-it-yourself child raising project, and this is their first time through. They have never raised a child just like you before.

Give them the right to misunderstand and to make a mistake or two. They have accorded you that right. Recognise their authority. Be grateful for their discipline. Such discipline may set you on the path to greatness.

An example of what a little discipline can do is found in the comment President McKay made at Merthyr Tydfil in 1963.

"I was reminded," he said, "of a visilt I made home when I was in college. Mother was sitting on my left, where she always sat at dinner, and I said, "Mother, I have found that I am the only one of your children whom you have switched.' She said 'Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children."'

Be open with your parents. Communicate with them. Discuss with them your problems. Have prayer with them before a dating event.

Stay in group activities. Don't pair off. Avoid steady dating. The right time to begin a courtship is when you have emerged from your teens.

Heed the counsels from your Bishop, from your priesthood and auxiliary teachers, from your seminary teacher.

Young people, "honour thy father and thy mother"; which is the first commandment with a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)



YOUTH WRITE

We feel that the YOUTH OF BRITAIN have much to say on various aspects of the Gospel life . . . so this section of the "Millennial Star" is theirs, for them to express themselves, to bear their testimony, to expound a point of doctrine as it relates to their life, to ask their questions . .

We begin this section with an article written by Ashley Hallwood, 22-year-old Superintendent of the Young Men's MIA in the Croydon Branch, London Stake. If you want to write to YOUth WRITE, address your article (of no more than 1,000 words) or letter to Youth Write, Millennial Star, Deseret Enterprises Limited, 288 London Road, Mitcham, Surrey. Please give your full name, Ward or Branch, Stake or Mission, office or priesthood and your age.



Ashley Hallwood

I WONDER how many of us stop to consider just what the story of Easter means for us. How many of us realise the true importance of Christ's death

The importance is that Christ died for US; He sacrificed HIS life in order to fulfill God's plan of salvation for US. He died to redeem a world of sinners.

One of our favourite hymns urges us to "Behold the great Redeemer die" —"He died a sacrifice for sin" it says. He died—but then comes the most wonderful part of the story, the greatest event in the history of Mankind—He rose again! On the third day He rose from the dead to prove His mastery over the grave, and to prove that we, too, can become heirs to life eternal if only we will believe in Him. Christ gave to all Mankind, both the faithful and the unfaithful, a gift—the gift of a resurrected, immortal body.

Christ gave to everyone, whether good or bad, the gift of eternal life but to those who believe on Him and on His Father in Heaven He promises much more than mere immortality, something far greater than merely living forever and ever.

By accepting Christ and His gospel message, by living our lives as He would want at all times, we qualify for something so tremendous that words cannot describe the glory of it — the unspeakable joy of actually living with God our Heavenly Father in His Celestial Kingdom.

I'm sure this is the ultimate aim in all our lives, but how many of us realise that our potential extends even beyond that? How many of us realise that within us lies the key to even greater things—the possibility of not only living

The mere fact of being Latter-day Saints will not save us. We must show ourselves worthy of the great blessings that we are heirs to.

with God, but of becoming like God?

"As Man is, God once was, and as God is, Man may become." When one fully comprehends the meaning of this —and its many implications—it becomes a sobering thought to realise that one day we, too, may hold the keys to all knowledge, that one day, as Gods we, too, may create worlds, galaxies, solar systems, and people them with beings like ourselves, with the same potentials that we have.

All this is promised to us, God has promised it to us, and as He told Joseph Smith, "I, the Lord, am bound when ye do what I say—" As we keep God's commandments and place His word above the things of the world, then all these things will be added to us.

Many of you are married, and have been sealed together for time and eternity in the House of the Lord. For you the potential of becoming Gods is a little nearer than it is for the rest of us, for although we all have this potential, Eternal marriage is the only way to achieve it, the only way to magnify ourselves and attain to the ultimate glory that God has prepared for us.

In Section 132, verse 19, of the Doctrine and Covenants Heavenly Father promises to those of us who will enter into this sacred bond of Celestial Marriage—"if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood . . . (they) shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

And verse 20 continues this wonderful promise—"Then shall they be Gods because they have no end; therefore shall they be from everlasting to ever-

lasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them."

I have been asking if we are ready for eternity. Are we conducting our lives aright, are we doing those things that we we would want Christ to find us doing upon His return to the earth? Are we living the gospel to the best of our ability? If Jesus Christ were to return to the earth at this very moment how many of us could in all honesty say that we would be ready to greet Him, that we could stand fearlessly in His presence, our consciences free from guilt?

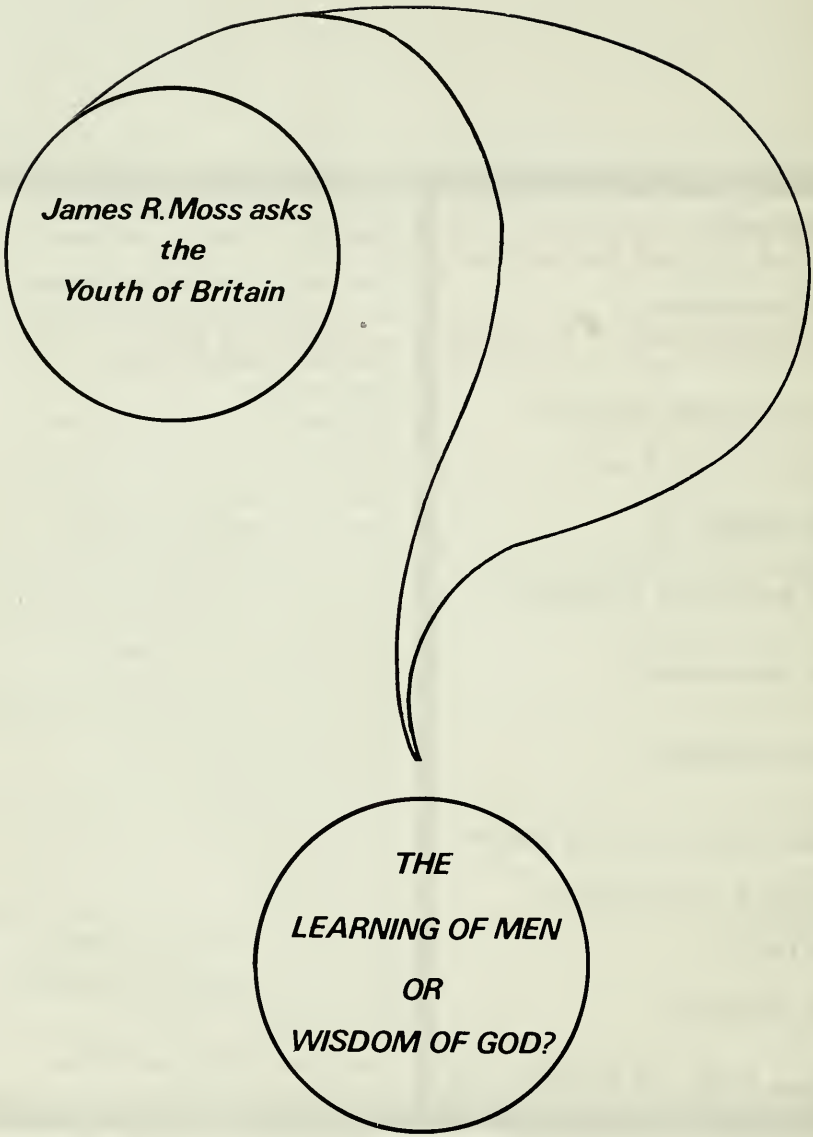
I know that the Second Coming of Christ is upon our very doorstep, for I am a great believer in the signs of the times. As I look around at the world we live in, I find myself confronted on all sides by wars, disasters, earthquakes, plagues, famine—an increasing abundance of sin—an ever growing love for the pleasures of the flesh; all that I see only serves to convince me more each day that the prophecies of the scriptures are surely coming to pass, that we are truly in the last days. I firmly believe that this last great dispensation is almost at an end, and that in such an hour as no man knoweth, an hour which may find us totally unprepared if we do not begin to take the necessary steps NOW, the Son of Man will return in glory and majesty to reign upon the earth.

The mere fact of being Latter-day Saints will not save us. It is up to us to show ourselves worthy of the great blessings and privileges we are heirs to as members of the only true Church upon the face of the earth; we must prove ourselves worthy of the glorious opportunity we have had of accepting the gospel while yet in a mortal state. If we truly learn to forgo the ways of the world and walk in the paths of righteousness that God has prepared for us, then our Heavenly Father will not fail us, and exaltation will be our eternal heritage.

A Code for Latter-day Saint Living

by Elder Paul H. Dunn
of the First Council of the Seventy

Be humble	Keep your mind open, your energies properly focused.
Be courteous	Not only in the social graces but spiritual courtesy as well.
Be merciful, tolerant	"Do unto others"—the golden rule. "Greater love hath no man than this."
Be honest	Not only with others and the world but with yourselves.
Be practical, balanced	In all things—your home, your school, your business and church
Be courageous	In your religion as well as in the face of fear and danger.
Live helpfully	Love your neighbours as yourself Civic and community responsibilities
Help others to find peace	Spiritual as well as mental and physical
Control your temper	In all things
Be pure	In mind as well as in body
Be righeous	Live your religion all 24 hours of the day
Have faith and trust in God	Testify of Christ and of the Church



ONE of the strongest motivations found within the gospel of Jesus Christ is that of education. Such statements as "The glory of God is intelligence"1 and "It is impossible for a man to be saved in ignorance"2 provide us with the incentive to study and learn, to go on to college and university, to take classes in the leisure learning programmes offered in

many parts of the country. Indeed, as Elder John A. Widtsoe once wrote:

"The obtaining of knowledge is equivalent to a religious requirement upon the people. The increasing glory of ascending man must then be increasing intelligence. Man must forever seek out knowledge, put it to proper use, and train his will for intelligent living. Among Latter-day Saints, education becomes a life-long process. Young and old alike must be engaged in the development of their natural endowments. In fact, it is expected of the members of the Church that they continue their education throughout life.3

We are therefore encouraged today by our Church leaders to gain as much education as we can, to stay in school as long as possible, and to develop and expand our intellectual capabilities. But in this educational process, we have also been warned, there is more to gaining "intelligence" than just the accumulation of knowledge or thought processes from the learning of men. According to President David O. McKay:

"Gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a nobile and Godlike character. A man may possess a profound knowledge of history and of mathematics; he may be an authority in physiology, biology, or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, but if he has not, with this knowledge, that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and honesty in personal life, he is not a truly educated man."4

The great lesson we can learn from the scriptures and the historical experience of the Restored Church is that we should never place our adherance to the learning of men our faith in the wisdom of God, for in this alone comes true education and intelligence When we rely on the word and power of God, we will eventually be successful; when we rely on the learning of men, we will eventually fail.

A good example is Orson Pratt's approach to missionary work when called to preside over the work of the Church in Scotland in 1840. Elder Pratt was one of the most brilliant thinkers ever to join the Church, an authority in the fields of geography and higher mathematics, the author of numerous articles on spiritual and secular topics. He was one of the original twelve apostles of this dispensation and later became president of that quorum.

In a 1968 survey of fifty prominent LDS intellectuals—all of whom held Ph.D. degrees or the equivalent—Orson Pratt placed second only to B. H. Roberts, that great native son of Warrington, Lancs., as the "leading Mormon intellectual in the Church's history." Here was a man who was certainly well-qualified in the learning of men.

And yet when Orson Pratt arrived in Edinburgh to begin his work there, what did he do? Did he, with all his brilliance and education, proceed to organise debates with the leading theologians of th city? Did he rely on his logic and learning to accomplish his task? No! The morning after he arrived in Edinburgh, Orson Pratt climbed to the top of the hill known as Arthur's Seat, bowed himself to the earth in humble prayer, and pleaded with God

to bless him with two hundred souls to enter the waters of baptism.

And when the next conference of the Church was held in Manchester less than five months later, there were nearly 250 members in the branches of the Church in Scotland. Orson Pratt relied on the wisdom and power of God, not the learning of men, in his missionary work, and this was the result.

But this applies to more than just the areas we usually consider to be spiritual. It also applies to all academic disciplines—both arts and sciences—and to all social problems. History has shown and will continue to show the moral and practical advantages of adhering to the wisdom of God over the learning of men.

When the Word of Wisdom was given in 1833, the medical profession was not opposed to tobacca, tea or coffee and many physicians actually prescribed alcoholic beverages for medical purposes. It has taken the learning of men nearly 140 years to catch up with wisdom of God and now proclaim that these things are physically injurious to the body.

In the area of economic ordering, the accumulation and uses of material wealth within a society, no man-made system has yet been able to eliminate poverty, greed, and inequality. Indeed, most have actually encouraged these conditions, and some have even been based on them. And yet the wisdom of God has revealed to us the Law of Consecration and Stewardship by which the City of Enoch reached a state where "there was no poor among them,"5 and the Nephites entered a golden age of prosperity in which "there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."6

In the area of social reform, learned men today have tried scheme after scheme to eliminate the evils of violence, war, crime, poverty and degeneracy from our society, and have failed to the extent that we have more of these in our midst today than ever before. And yet the wisdom of God has revealed that before there can ever come a social reform there must first come a spiritual reform.

Alma resigned his judgement seat to go forth among his people preaching the word of God, "seeing no way that might reclaim them save it were in bearing down in pure testimony against them,"7 and preached the word of God to the Zoramites because "it had more powerful effect upon the minds of the people than the sword, or anything else which had happened unto them."8

In the physical sciences, Joseph Smith learned the true relationship between matter and energy long before Einstein ever expounded his theory relativity.9 And scientists of today still have much to learn before they will ever reach the level of understanding God has revealed concerning the nature of the universe and the power by which it functions.10.

The lesson should be clear to all of us. While we must continue to gain the learning of men, we must always put the wisdom of God and the revealed truths of the gospel first. We must never become those who "when they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not And they shall perish."11 We must heed the advice of President J. Reuben Clark when he

said:

"There is spiritual learning just as there is material learning, and the one without the other is not complete; yet, speaking for myself, if I could have only one sort of learning, that which I would take would be the learning of the spirit, because in the hereafter I shall have the opportunity in the eternities which are to come to get the other, and without spiritual learning here my handicaps in the hereafter would be all but overwhelming."12

And finally, when any conflicts arise between the learning of men and the wisdom of God, we must hold fast to the faith, realising that through God alone comes the fulness of truth, and remembering the words of Isaiah

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."13

Footnotes:

1 D & C 93:36
2 D & C 131:6
3 Bennion, Religion of the Latter-day Saints
4 Instructor, August 1961
5 Moses 7.18
6 4 Nephi 1:3
7 Alma 5:19
8 Alma 31:5
9 D & C 131:7
10 D & C 88:6-13, 36-45; Abraham 3
11 2 Nephi 9:28
12 Conference Report, April 1934, p. 94.
13 Isaiah 55 :8-9

ONLY DIFFERENCE

The doctrine of baptising children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in Holy Writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope.

—Joseph Smith

Congratulations

BIRTHS

January 4, to Peter and Pat (formerly Tate) Withington, of Gosport Branch, a son, Terry.

To Jim and Doreen Laurie, formerly of Hartlepool, now of Winnipeg, Canada, a daughter, Andrea.

January 28, to Gordon and Janette Laurie, Hartlepool Ward, Sunderland Stake, a son ,Gordon Arthur.

February 7, to Bryan an Rosemary Smith, Norwich Branch, a son, Simon David.

March 7, to Vaughn and Janis (nee Cuthbert) Croft, formerly of Nottingham, now of Culver City, California, a daughter, Heather

ENGAGEMENT

Andrew Penman Hancock and Audrey Longstaff of Newton Aycliffe.
John Saunders and Avril Weightman of Manchester Ward.

Congratulations



WEDDING

Colin Newall and Christine Weightman, of the Manchester Ward, were married on January 10. Bishop Lee of the Manchester Stake performed the ceremony before a congregation of about 300.

Finding a

by Gwen Cannon

SPACE—is the problem of age. We hear about the lack of it each time we turn on the TV or radio. And, if we listen to the prophets of doom, space on our world will become increasingly limited.

Storage space in most homes is in this critical stage. With pressures to store current family needs of food, clothing, books, games, athletic equipment and much, much more, the thought of making room to store a year's supply of food is somewhat overwhelming! With no basements to accommodate the overflow, where can a family find that special spot to store a large supply of food.

First, we must **want** to store. We must believe in the concept of preparing and saving in times of plenty for those times of need. If we are convinced that this plan will offer our families security, we will find a way to do it and feel challenged by the problems that arise because of it.

There is no space plan that

place to store

is appropriate for everyone. We **can** share the experience of those who have successfully stored a year's supply. One family of eight started their food storage in labelled boxes under the beds. This store has now grown to the point that shelves have been built in the garage that now houses the family car as well as a year's supply of food.

A cupboard under the stairs serves as food storage space for another enthusiastic food-storing family. Each item is dated and food is rotated, the oldest being used first.

A small cool cupboard was fitted with shelves of varying heights to accommodate another family's food supply. The places to store are as varied as the families and the houses they live in. The important factor is the **desire** to have ample supplies on hand for any emergency. If the desire is there, space will be found.

These suggestions may be of help in finding a space to store food.

1, **Reorganise** your present storage facilities. Discard all items not useful. Most of us have far too much "clutter" in our homes that may be usurping that special space that could be used for food storage.

2, **Build** shelves in a garage, a loft or in the kitchen. Add shelves to existing cupboards for convenient and maximum use of space.

3, **Box** food storage items and put them under the beds, if necessary until a more accessible place can be arranged.

4, **Use** top shelves of cupboards too high for convenient daily use.

5, **Read** current homemaking magazines and take note of any useful storage ideas.

6, **Share** your use of space with us. Send your ideas to Gwen Cannon, News Editor, and we will print them so that others can benefit from your experience.

STAR NEWS

BIRMINGHAM STAKE

On February 7, 35 couples from the Stake Primary attended the first Daddy/ Daughter Dance for Lihoma girls and their daddies at the Woodsetton Chapel. The theme was a Primary Merry-go-Round, and the hall was gaily decorated with colourful carousel type horses and paper flowers. The programme under the direction of 2nd Counsellors Maureen Cashmore, included games and old tyme dances.

Instructions in the waltz were given by Brother and Sister John Bond who gave an exhibition waltz, which was the highlight of the evening. An interval for refreshments and songs gave the dadies a well earned rest before once more taking the floor with their daughters for more games and dancing. The Stake Primary Presidency were in attendance and Robert J. Mawle of the Stake Presidency was Master of Ceremonies.

Straw on the floor, forest scenes around the wall, swing doors, a few "Wanted" posters concerning Stake M.I.A. members, and a welcome to "High Chappelell" was the setting for the Stake Country Valentine Dance at Woodsetton on February 14. The Cornrigs Band, with their caller, Jim Bilson, from the English Folk Dance and Song Society achieved a resounding success. Between dances there was a constant queue for drinks for the thirsty and happy dancers. During the evening all the 17-year-old young ladies from the Stake were formally presented, many of them had made their own gigham gowns especially for the occasion.

Birmingham Stake Girls at Valentine Dance



HANDSWORTH Chapel rang with songs and laughter from a very appreciative audience as 50 enthusiastic members of the M.I.A. presented a variety show. Every class was represented and the evening began with the Laurel girls singing and dancing "I Feel Pretty." The Beehives mimed effectively to a comedy record "The Black and Blue Danube." M.I.A. Maids kept popping up with 'adverts' that didn't quite turn out as the producers had intended! The boys presented a hilarious "Laugh In" and the M Men/ Gleaners chose the Old Tyme Music Hall. Individual items and Ian Daly as compere ensured continuity and it all added up to a very good show which brought in £13 for the Ward Budget.

At the Stake Conference on February 15, a new branch, dependent on Birmingham Ward was formed at Sutton Coldfield. Anthony Grice was called as Branch President, with Gordon Keyte as 1st Counsellor, James Cresswell as 2nd Counsellor and Roger Bennett as branch clerk. Sunday School, Sacrament and Primary meetings are being held in a local school. The Relief Society are meeting in the members homes, and for the present time the M.I.A. is continuing with the parent ward at Handsworth.

Daughters serve their mothers at special honour night

Mothers and Daughters gathered together at the HANDSWORTH Chapel on Tuesday February 24 for a special Honour Night. Guest Speakers were Stake Relief Society President Gladys Jones and Stake M.I.A. President Ann Reynolds. Valerie Megeney paid a tribute to the mothers and Sylvia Green replied with a tribute to the daughters. The room was decorated with dozens



of paper roses, and each person present was given a flower to wear. M.I.A. President Maureen Cuthbert introduced the programme and organised the evening.

BRITISH MISSION

William Bilham of the HAYES Branch, celebrated his ninety-second birthday on January 25. He joined the Church in 1968 and is active in the Home Teaching programme as well as attending all meetings regularly. Brother Bilham holds the distinction of having served his country in three wars; as a regular soldier in the Boer War and World War One, and as a member of the Home Guard in World War Two. His daughters are also members of the Church.

Two days before his birthday he received a surprise when members of the Branch secretly organised a party for him at the home of the Christofferson family. Until he stepped through the door and saw the assembled Saints, he thought he was on a routine Home Teaching asignment. The members presented him with a rocking chair, and then Ian Thompson gave a "This Is Your Life" biography of this fine old English Gentleman. Brother Bilham then gave a speech of thanks and some inspiring reminiscences before the party finally ended.

LEICESTER STAKE

The Gold and Green Ball went with a swing this year and everyone thoroughly enjoyed themeselves. It was originally arranged for Valentine's Night but was held over till the following Saturday February 21, as a band could not be obtained for that evening. The Valentine theme was used, and the Cultural Hall looked very attractive festooned with hearts, cupids, streamers and balloons that were released on to the dancers during the last waltz.

The whole programme was arranged and carried out by the youth committee, under the direction of Oliver Storer.

Seventeen year olds, Vicki Oseland and Jane Forknell from Leicester, Susan Plumb, Carol Reddisons and Margaret Beer from Eastwood and Joanne Howells from Nottingham were presented this year.

Christopher Marshall of the MANSFIELD Branch has been called to serve a full-time mission for the Church. He has been living in the United States for the past five months, and had been accepted as a student of the B.Y.U. His mission call is to the Canadian Mission.

NOTTINGHAM'S Daddy / Daughter Dinner this year was a great success competently organised as always by Florence Asher. A beautiful three course dinner of soup, roast turkey, followed by fruit cocktail and ice cream was prepared by Eileen Bland ably assisted by her husband Don Bland. The meal was followed by Barn dancing under the direction of Godffrey Harris of the Bishopric.

After a hard game Derby beat Nottingham, 2 to 1 in the Inter Ward Volley Ball match on February 9. The following week at Leicester the Badmington Tournament was held. The results are as follows:

Women

Under 16 Doubles: B. Needham, L. Vaughan, Nottingham; Over 16 Doubles:

P. Clarke, L. Moran, Derby; Under 16 Singles: B. Needham, Nottingham; Over 16 Singles: P. Clarke, Derby.

Men

Under 16 Doubles: P. Bexon, G. Fletcher, Derby; Over 16 Doubles: J. Elkes, G. Conway, Derby; Under 16 Singles: D. Hezseltine, Nottingham; Over 16 singles: J. Clarke, Derby; Over 16 mixed Doubles: P. Clarke, G. Conway, Derby.

NORTH BRITISH MISSION

Congratulations to two LIVERPOOL couples were in order last month as President John and Doreen Jones celebrated their Silver Wedding and President Tom and Emiline Bourne their Ruby Wedding.

President Jones is 1st Counsellor on the Liverpool District and Sister Jones is the Relief Society President of the Branch. President Bourne is a District Councilman and Sister Bourne the District Visiting Teacher Leader. Both families have had sons on Building Missions and have many friends in the Church. This was clearly seen at both parties where their friends gathered to wish them well, the dancing went with a swing and the refreshments were thoroughly enoyed. Both "wedding" cakes were magnificent, and the presents were varied and useful.

LIVERPOOL District Valentine Dance was held this year in the Liverpool Branch, where the hall was beautifully decorated with hearts and flowers and even the refreshments carried out the theme of the small God of Love. Dancing to themusic of "The Pineapple Wragg" was lively and full of beat, and the younger members made the most of the opportunity to caper about and match their energy to that of the players.

The District Music Festival was won by the Liverpool Branch, the theme was Music Hall, and the Liverpool Saints made the most of the chance to sing and be joyous under the M.C Paul Evans The candles and the dancing were only "topped" by the masterly ways that Brother Evans managed his Top Hat .Crosby Branch were particularly commended for their effort as they incorporated so many younger members into the acts. Wigan had anticipated the future with their Spring Sing, and if we may judge by them, we are in for a splendidly sunny time. Southport had a very polished Music Hall act and were well up in the ratings. All in all this was a well rehearsed effort from all the branches competing and was thoroughly enjoyed by the audience.

Saturday, February 7, was a never-to-be-forgotten day for the 1st Quorum of Elders in the Liverpool District, for this was the first Quorum Temple visit since the District was organised. Under the guidance of the full Quorum Presidency the coach left Liverpool at 6 p.m. on Friday, and members of the Quorum and their wives were picked up en route outside the city and also at Warrington. A wonderful spirit of fellowship prevailed throughout the journey, and when the coach finally arrived at Edenbrook about 1.15 a.m. on Saturday spirits were never so high. Members were packed off to bed

Kilmarnock Branch Girls dancing at the Scottish South District Gold and Green Ball.



pronto, needing very little urging, and a few moments later, or so it seemed everyone was awakened again and on their way to the Temple at 6.10 a.m.

There were three endowment sessions throughout the day, and the Quorum totalled 49 endowments plus 25 by the Sisters, a wonderful and worthwhile day's work. Six Branch Presidents and District President John G. Hender were in the group, and the Sisters cam efrom Wirral, Northwich, Southport, Wigan and Liverpool. President Hender distinguished himself as Chorister and harmony baritone singer and many favourite hymns were sung on the return journey. A Testimony meeting was also held, Brother George Aspinall from Southport started the impromtu proceedings and altogether this most thrilling experience was felt to be the beginning of great things for the Liverpool District.

Scottish South "Refreshments Committee at work.



SCOTTISH MISSION

Twenty-four members of the Priesthood from the 1st Quorum of Elders met together at the Aberdeen Chapel for a series of inter-branch Friendly matches on Saturday, February 7. There were awards for Badmington doubles, table tennis doubles and singles, individual darts and chess, team awards for volley ball and indoor football, all organised by Stanley Thomson. Robert Strachen, the referee, received a special ovation when he was voted the Individual Good Sport Award.

ABERDEEN'S M.I.A. held a Valentine



Decorations Committee. Back row left to right, Tom and Jeanette Lamberth, Mary and John Raeburn. Front row, May McConnell, Annette Prosser, Helen Chisholm. (Not shown on the photograph, Andrew Kerr aged 12 and Shona Raeburn aged 2½ years, who painted lots of leaves. Both were too young to attend the dance.)

Party and Dance which was attended by 30 members. Dancing included Modern, Old Time, Scottish reels and jigs. As people paused for breath, they were entertained with songs and talent spots. They were also able to quench their thirst with soft drinks from the Open Buffet.

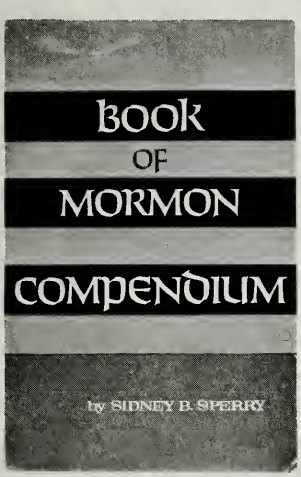
Preparations for the Scottish South District Gold and Green Ball on February 14, were started months ago by Maureen Eagleson and Malcolm Keir, District M.I.A. President and Superintendent John Raeburn, Activity Counsellors set up a decoration committee, which really worked hard and produced spectacular results. The hall was a mass of giant sized flowers, butterflies, etc., in vivid colours, which gave a truly breathtaking effect. The evening was a tremendous success, with 142 people dancing their way through a programme of fun and prizes to the music of a well known group, "The Candy Floss.'

The Buffet was another main attraction, especially for the not so young who found the pace a little too fast for them.

SOUTH WEST BRITISH MISSION

Sixty Saints and their friends gathered at the Poole Chapel for the annual Valentine's Day Dance organised

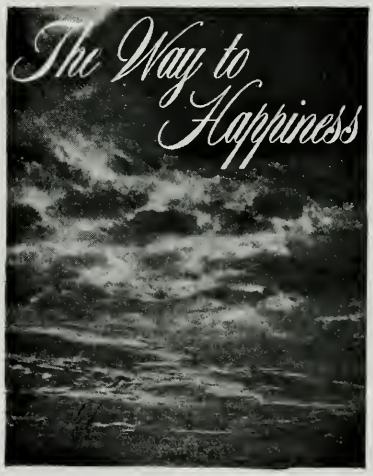
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by the M.I.A.'s of the South Coastal District branches.

This year the event was highlighted by a special production of "Cinderella" acted out by members of the Bournemouth Branch, which started the evening's proceedings. It was a great deal of fun and very much appreciated by all those present, Barry Kenchington was responsible for the excellent script.

Recorded music for the dancing which followed was directed by a four-man disc-jockey team: Brothers Thompson, Babridge, Young and Courage, and the mid-evening refreshments were arranged by District M.I.A. President Summersell.

Bournemouth Branch present "Cinderella."

Once again the "Mormon Pioneers" made and repaired their wagons, wheels were fixed in place and they donned their travelling clothes ready for the ritual ahead of them. The ritual was the CORNWALL District Relief Society Bazaar, which was held in St. Austell, based on the theme of the Mormon Pioneers.

The erecting of the wagons was a combined effort of the Priesthood and Relief Society. The "Pioneers" ware was largely home-made, good quality articles ranging from hairbands to coats. District Relief Society President, Lora Jennings, who organised the bazaar had also arranged a childrens' fancy dress parade which was judged by Sister Reason of the Mission Relief Society Presidency.

The POOLE Branch Presidency was recently re-organised and Brian Martin was called as the Branch President,





Poole Branch Presidency, left to right: Chris Anderson, 1st Counsellor, Brian Martin, President, Peter Wheat, 2nd Counsellor.

with Chris Anderson as 1st Counsellor and Peter Wheat as 2nd Counsellor. President Martin is originally from the Eastwood Ward in the Leicester Stake, and fulfilled a 2½ year mission in Finland before moving to Poole Branch.

SUNDERLAND STAKE

The annual Burns' Night was held on January 26 at the HARTLEPOOL chapel. The haggis was piped in, carried by Bishop James Laurie, and the Address to the Haggis was given by Alexander Stewart, a guest from Billingham Ward. Bishop Laurie also quoted some favourite poetry by Robert Burns. An appetising meal had been prepared by Doris Laurie and May Gardner, who also decorated the hall. They later sang "Annie Laurie" accompanied at the piano by Ann Laurie. A toast was proposed by President Oates to the Lassies, and the response was given by Shirley Howe. The rest of the evening was spent dancing.

A Buffet/Social organised by the 1st and 2nd Quorums of the stake was held on February 14 at the Stakehouse. High Priests and their wives were also invited. Norman Myers of the 2nd Quorum was M.C. for the first part of the evening, which was spent dancing. Then after the buffet supper prepared by Sister Watson, Alan Hodgson of the 1st Quorum introduced the remainder

of the programme. The elders from Newcastle and Hartlepool presented a skit, Albert Toyne of Middlesborough gave two Stanley Holloway monologues, and the Billingham brethren entertained with old tyme songs. Despite the bad weather conditions about 160 people attended and all enjoyed themselves.



Brother Stewart and Bishop Laurie wore their kilts at the Hartlepool Burns Night

SHORT STORY

SATAN GOES TO SUNDAY SCHOOL

by Joan Tufnell

ONE day Satan decided to go to Sunday School. He didn't expect to have much fun for he had chosen a Mormon Sunday School and he knew it to be the true Church of Jesus Christ. But as he entered the chapel he realised at once that something was missing. What was it? Was it the Spirit of our Lord?

Satan seized his opportunity and prodded one of the sisters with his long bony finger. This sister had had a bad night and was still feeling sore about it. Turning to her neighbour she made an unpleasant remark about another member.

Satan chuckled, he was pleased. This was fun he thought

Encouraged, he prodded another member of the Church. This sister hadn't been feeling at all well that week and was edgy and irritable. So, forgetful of her usual unselfish devotion to the Church, she sought out a friend and began to criticise the Church and say all sorts of things she didn't really mean.

Satan was overjoyed, he hadn't expected to have such fun!

Now I'll try bigger game he thought and proceeded to tackle an Elder. Now this Elder had had a rough week at work and with Church work to cope with as well was tired, so that when asked a simple question he snapped back instead of being patient.

At this Satan clapped his hands and doubled up with glee.

"This really is great," he thought. "I'm having the time of my life. Who shall I try now? Let me see. The music here is very good. If I stir up the singers to some sort of disinterest I'll soon spoil that!"

And he did.

He went on until the time came for the Sacrament and then he knew the missing Spirit of the Lord would be present, he left—but he was well satisfied.

When our Lord came and saw what havoc Satan had wreaked among his beloved followers he turned and wept.

Watch and pray lest your Branch is the next on his visiting list!



Neither
is the man
without
the woman,
neither
the woman
without
the man,
in the Lord
(1 Cor. 11:11)



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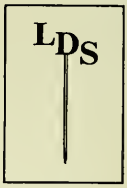
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We continue
our study of marriage
and the Mormon attitude
towards
this most sacred of all relationships
with a question from
ELDER DELBERT L.STAPLEY

Can a man take fire into his bosom and not be burned

AS an introduction, I feel to quote from the teachings of Jacob, the brother of Nephi, to the Nephites concerning their sins and transgression of God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

" . . . ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

" . . . I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob 2:7; 2 Nephi 9:40).

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immortality cases which involve youth; the older unmarried and the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage convenant, yeilding to the weaknesses of the flesh, forsaking the principles of righteousness ignoring family prayers, and the guiding influence of the Holy Ghost in their lives.

When the light of the Spirit, because of transgression and hardness of heart, departs from the soul of the transgressor, he is left to himself to grope through the darkness of temptation and evil. Therefore, he does not reason righteousness nor act according to principles of honesty, truthfulness, or mortality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." (Prov. 11:19).

"Every way of a man is right in his own eyes": (Ibid., 21.2).

The sinner is prone to rationalise and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . . " (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honourably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after

they take what he and she want—even though they may be guilty of breaking up two homes by their transgressions, causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and happiness of others:

"Thou shalt not steal . .

" . . . Thou shalt not covet thy neighbour's wife . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14).

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

"Thou shall not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D & C 42:20, 22, 24).

These commandments also are very clear, forthright, and understandable. What applies to the man cleaving unto his wife and none else applies with equal force also to the wife for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members who know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . .

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent . . .

"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32).

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinidi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnel nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him . . . " (Mosiah 16:5).

Nephi reasoned: "And why should I



Elder Delbert L. Stapley

yield to sin, because of my flesh? Yea why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . . " (2 Nephi 4:27).

The Apostle Paul, writing to the Roman Saints counselled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16).

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, " . . shall inherit the kingdom of God . . .

" . . . Now the body is not for fornication, but for the Lord; and the Lord for the body . . .

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid . . .

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9—10. 13, 15, 18).

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognising the weaknesses of the flesh, is vigorously attacking the weakened armour in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this weakness of man and, writing to the Ephesian Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11).

...and
ELDER THEODORE M. BURTON
asks every Latter-day Saint man and wife

Do you love your children? I mean really love them?

AMONG the ancient Israelites, the temple of God was the pivotal point around which the whole nation revolved. This building was considered to be the House of the Lord and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet.

Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were undoubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

So modern temples constructed by The Church of Jesus Christ of Latter-day Saints are built as houses of the Lord and are as beautiful as we can make them in a simple, dignified manner. Entrance to these temples is restricted to those who have proved their faithfulness and loyalty to God, and the temple serves as a pivotal point in our belief, being a place of revelation of the will of God to man.

Let us consider the need for temples in our day. First let us consider life itself. Life on this earth is beautiful and wonderful, despite some of the terrible things that happen. A new born infant is truly a wonder, and a little child is easy to love. Instinctively we love all little ones. But did the total life of that infant begin at birth, or will it cease at death? Reason and instinct tell us otherwise. Talents and potentials and spiritual gifts differ from child to child.

Where did these differences come from? We claim they were brought here as a result of a previous life. This previous life, lived in the spirit, is the basis of the present talents and gifts that we now enjoy. A premortal existence can explain much of life and can account for the differences that we see around us in mortal life. How otherwise could God be just?—for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

This belief in a previous life is based on scripture. When the Lord called the prophet Jeremiah he said:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 15).

This doctrine of a premortal life must have been taught by Jesus, for his apostles used this teaching to ask a question:

"And as Jesus passed by, he saw a man which was blind from his birth.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:1—2).

How could the man have sinned before birth unless he had lived before? Life on this earth is a gift of God to us as a reward for previous virtue. But his disciples failed to understand that so-called curses are oftentimes blessings. Jesus reminded them of the danger of passing judgment based on mortal existence alone:

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made mani-

fest in him." (John 9:3).

Note that he did not rebuke them for this doctrine, but merely told them not to pass judgment on people based on what we can see and experience as mortal beings. As spirit children of God, we covenanted to agree to accept this life. But life on this earth does have a purpose, and much of what we experience in this life is based on the kind of life we led before we came here. One thing we can state with confidence: God will give an opportunity to every man to make the best use of whatever life he was assigned in his mortal station. God has made it possible for us to find on this earth the reason for existence and has given or will give every man, every woman, every born child born upon this earth an opportunity to make a new and everlasting covenant with him to accept Jesus Christ as a living Lord and Saviour.

Just as this life depends upon the previous life, so this life is most important for the future, for life hereafter depends upon our life here in mortality. Jesus has shown us the actuality of the resurrection. We have overwhelming testimony of eternal life. It is not some mysterious nirvana, but an eternal life in the flesh that we will receive as individual beings. Life, therefore, follows death as dawn follows darkness, breaking forth into the light of a perfect day. What kind of life will this be for you? The ancient prophet wrote:

"Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Al 11:45).

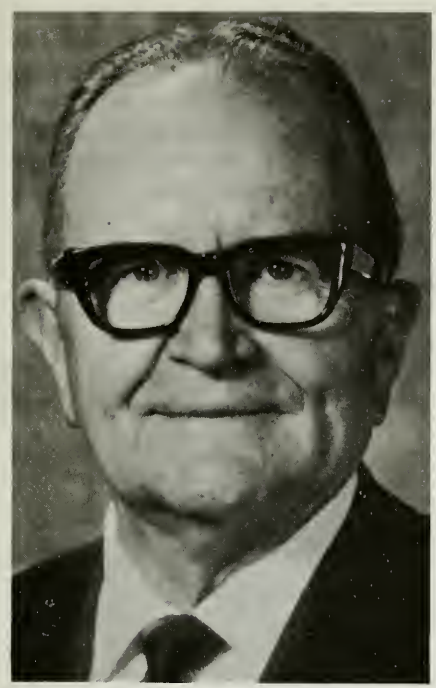
The prophet warned us, therefore, to do something about this now, while there is time left to us, and not delay our repentance, which is the way we change from our present lives to a better way of life. He told us:

"Ye cannot say, when ye are brought to that awful crisis—that is, standing before the judgment seat of God—that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:34).

What he is trying to say is that although repentance later on is not impossible, it is certainly more difficult than it is right here in mortality.

May I then ask: "What kind of a life will you have in the hereafter?" I can answer this question for you quickly. "You will have the kind of life you earned here." You chose the life you are now leading. Are you happy with it? Would you like to improve it? You can, you know. You can choose your life hereafter, and you will have to live whatever kind of life you choose. Just as this life could have been beautiful for all, had we been willing to pay the price, so life hereafter can be beautiful for all. I ask you to look around you. Will your life be beautiful?

Do you love your wife or husband here? Has your marriage here been wonderful? Do you love your children—I mean really love them? Do you love



Elder Theodore M. Burton

your father? Your mother? Has your family life been a joyful, happy one? If not, then get started to work on it to make that life beautiful. It will take effort, to be sure, but is is worth all the work and energy it takes.

If your family life has been beautiful and happy, you will want your loved ones near you hereafter. How happy could life be without those we love? Could you be happy alone? No-one can, to be sure, and therefore the need for eternal companionship. I won't be happy without my family and loved ones, and neither will you, for real love should never die.

How can you tie this family to you? This is the goal of priesthood genealogy. All our efforts are to seal this union right here on earth. This power was given to his apostles by the Lord when he said:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18).

These marriages cannot be united in heaven, but must be done right here on this earth. Jesus rebuked those who thought this could be done later when he said:

"Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:29-30).

This sealing must be done in temples of God erected specifically for this holy ordinance. Hence there is a need to build temples of God in our day.

Priesthood genealogy is not just seeking records of dead ancestors alone. It involves the completion of these temple ordinances. Priesthood genealogy is a work for the living, for those who are dead shall also live again. It is to make possible family life after death that we gather these records and do this ordinance work in temples for our family members while we are still in mortality. We prove our love for our dear ones by first sealing our own family to us in the temples of God built for that purpose. Then we prove our love for our family by doing a useful service for them on their behalf—sealing them to us here on earth by the sealing power of the priesthood of God.

Thus the gospel permits love to become in our lives a reality that can exist throughout all eternity. It is love and spirituality at their very best. The key to true spirituality is priesthood genealogy. We invite you to prove your love for those you hold dear. Is your grief and longing for a loved one real? Do you love a wife enough to want her with you forever? Do you love a child enough to save it? If you do, then first perfect yourselves sufficiently so you can qualify to go into the temple and there do for them the work that will bring them to you forever.

God bless you to catch the spirit of Elijah, which was given in this dispensation along with the binding power to bind together the hearts of men in love for one another. This is the way life was meant to be. It is the basic doctrine of The Church of Jesus Christ of Latter-day Saints. I know that it is the divine method of which Jesus Christ can exalt us into the presence of God the Eternal Father

---

MARRIAGE

by Wendy Kerstetter,
Northampton Branch,
Central British Mission

Marriage is making a dream come true.
Marriage is starting your life anew.
Marriage is home, be it grand or small.
The dearest, the loveliest place of all.

Marriage is sharing with smiles and tears,
The worst and the best of the passing years.
Marriage is learning what life can be,
Based upon love and loyalty.

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LDS



CONVENTION ***London, Easter***





- LDSSA Conventioners pictured together at the entrance of the Ifor Evans Hall of Residence, University College, Camden Town, where this year's third annual convention of LDS students in the British Isles was held over the Easter weekend. With them (on the right) are Elder Marion D. Hanks, Assistant to the Twelve and the General Authority responsible for LDSSA, with Sister Hanks, and President Joseph Hamstead, London Stake President and a member of the student committee, with Sister Hamstead. Other members of the committee, which was presided over by Ronald Asher, postgraduate student of Manchester, were John Madsen, James Moss and David Parkinson — all Seminary leaders.







● Elder Marion D. Hanks speaking at the Friday evening session of the Convention. The main theme of his discussion was methods of introducing the Gospel to college acquaintances without using the normal missionary approach. Conventioners also had discussions with the British Mission President, W. Dean Belnap—a paediatrician and clinical professor at the University of Utah—on contraception, birth, control and drugs. And what would Easter be without Easter eggs? says Madeley College student teacher Lynn Roberts.


EMERGENCY EXIT





● No LDS student convention would be complete without the testimony meeting, and here President Joseph Hamstead bears his testimony to a packed Hyde Park Chapel Relief Society room. Also on the stand are Sister Hamstead, Sister Hanks, Elder Hanks, Bill Skea (who conducted the meeting) and Ron Asher. At the piano is Richard Gardiner. Left: President Hamstead attempts to answer a group's doctrinal questions. This discussion began at 10 p.m. and ended at 4 a.m. the next morning.



- No convention is all work and no play . . . and this year's conventioner was well fed and well excercised (if he wanted to be). Committee member Susan Nettleship was in charge of the catering and she helped was helped by Sheena Knibb. To help digest his lunch, Chris Sexton challenged Sister Maxine Hanks to a game of table tennis. But the high-spot of the social activities came when the ceremonial egg, a papier mache construction containing small chocolate bars, was thrown into the air by Elders Hanks and Hamstead . . . only to bounce unbroken, at the first attempt. It broke the second time it fell, spilling sweets at the feet of the dancers. Two student convention traditions were strengthened during the Saturday evening social—the decoration were of aluminium foil strips from which milk bottle tops had been cut, and the Virginia Reel was danced to an unusual piece of music (shades of Sunderland '69!)





Suggestions for the parents of our young Latter-day Saints

IT has been my blessing for many years to work among the young and among those who work with the young. It has been my especial privilege to labour with several hundred choice young men and women, serving as missionaries in a foreign land.

I believe I know better today than I have ever known in my life how substantial and remarkable and marvellous are the blessings of God to this Church in these days.

He has blessed us with substance in a day when mists of darkness shadow the land. Ours is a family-centered religion, our families are religion-centered, and the gospel as we understand it affects the total personality and all of the aspects of the life of the individual child of God. What do the young people need? What can we offer them of real substance which will help them to avoid the shadows of falsehood and failure and sin and sorrow?

There are some suggestions I'd like to make, not to the young and not especially or at least uniquely to their parents, but to all of us, including parents, who deal with and influence or have great potential to influence and bless the young.

I am sure as I begin, that we are united, you and I and all people of goodwill and honest intent throughout the world, as to the objectives we may desire for the young. I don't know a single parent or other honourable human being who does not want for the young a decent, constructive contributing, happy life. Many of us would



like to help youth, though many give only lip service to their need for help.

What would we want for them? Oh, I'd like my son to win an Olympic event. This would delight me, please me greatly, make me proud. I'd like my little boy to be a fine surgeon or lawyer or salesman, or whatever he chooses to be. But if he were to succeed at some significant service and fail to be an honest, ethical, moral, spiritually perceptive man, I would be a failure and a sad father, in my own eyes. What good people want for youngsters is constructive, happy, participating lives.

It would seem likely that we are united also in our estimate of their value as individual children of God. They are infinately valuable. Do you know the poem

"Nobody knows what a boy is worth
We'll have to wait and see.
But every man in a noble place
A boy once used to be."

There comes to my mind a story of the Second World War which impresses me greatly as to the value of one individual and the impact of one life in the lives of others.

The first great air strike on those who were our enemy, flown from a land base, was led by an airplane named "City of Los Angeles." (There had been previous strikes from carriers, but this was our first flown from our own airfields recovered from the enemy. It was meant to inform him that the war was now to be carried to his own homeland, and it was a very important mission). Abroad the aircraft were twelve men, eleven regular crewmen and a Colonel flying as squadron commander for the mission. They were to reach rendezvous point 50 to 75 miles off the mainland of the enemy, then assume regular fighting formation and fly in on target, which was a complex of high octane petrol plants feeding the enemy war potential.

Rendezvous point was reached as scheduled, and Colonel Sprouse ordered the dropping of the phosphorus bomb which was to mark the point. Sergeant "Red" Irwin skidded the bomb down the chute as ordered. The act was loaded with death. The flap at the end of the bomb chute had somehow become stuck. When the bomb struck it, it exploded prematurely and burst back into the cabin of the airplane and into the face and chest of Sergeant Irwin. Dropping to the deck it began swiftly to burn its way through the thin metal flooring separating it from the incendiary bombs stored in the bomb bay below. In moments the "City of Los Angeles" and its crew would be blown to bits far out over the ocean in enemy territory.

Sergeant Irwin, tragically wounded, got to his knees, picked up the bomb in his bare hand, cradled it in his arms, and staggered up the passageway. Crashing into the navigator's table, he had to stop and unlatch it with fingers that left burn marks in the hardwood. By now the aircraft was filled with acrid fumes, blinding the pilot, and was wallowing less than 300 feet above the water. Irwin staggered into the pilot's compartment shouting "window, window." He could not see that it was already open, and his fumbling fingers left burn marks on the metal. He threw the bomb out of the window and collapsed to the deck. Two hours later, Colonel Sprouse having ordered the "City of Los Angeles" back to base in the slim hope that Irwin's life might

be saved, they reached Iwo Jima. Irwin's flesh was still smoking with imbedded phosphorous when he was removed from the plane by comrades who had to avert their faces from his tragic wounds.

Sergeant Irwin lived to receive his nation's highest honour for extreme bravery and to survive nearly fifty plastic surgery operations which restored him to a somewhat normal life. He lived to marry and become a father. And with him, there lived eleven other men who but for his unbelievable courage would be dead. Eleven men, spared to their lives and work and families through the decision and courageous act of one man! When Sergeant Irwin picked up that bomb, he knew that it was burning at 1,300 degrees Fahrenheit, 1,088 degrees hotter than boiling water!

This dramatic story came out of a war, but its implications are applicable to each of us, to our families, communities, nations. How many young people are there in your home or neighbourhood, choice young children of God, who are wanting for lack of someone who has the courage and concern to interest himself or herself in their welfare? The prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

What can we do for them?

I offer these quick suggestions in headlines only. The rest of the story, each of us may fashion as we will. I believe them to be the substance of youthful success and joy.

1 Be concerned with their welfare. Recognise their worth and our potential to bless them and influence them and help them and lift them;

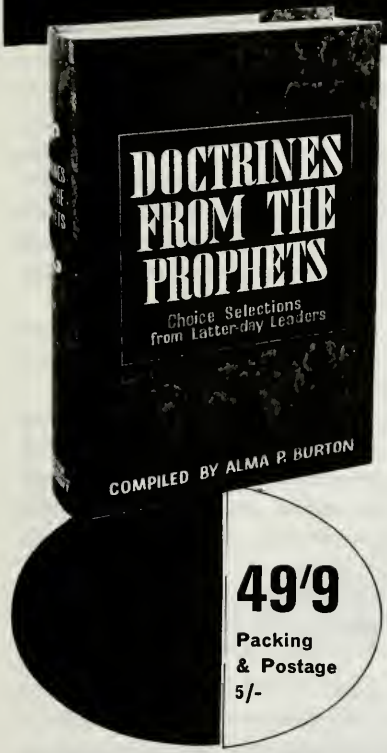
2 Understand that they are different. They are not all out of one mould. They are at varying levels of spiritual and social and intellectual maturity, even though they may be the same age. They must be accepted and dealt with as individuals, as they are, and in terms of what they can be, and helped to become the best that they can be; and

3 They need to be taught. They need instruction. Someone has said that we habitually overestimate their experience and underestimate their intelligence. We expect them to act like little adults, and yet we fail to take time and interest to teach them.

At a meeting in England a few weeks ago a little girl, perhaps younger than four years of age, walked into a hall where a film show and lecture were to be presented. I watched her as she stepped daintily over a moving picture projector cord. A man standing near the machine to protect it from accidental damage said to her, "Sweetheart, hurry and sit down. We're going to start." She sat down, right there in the middle of the aisle, smiling sweetly at those around her. He picked her up and explained that he had wanted her to sit up in front on a chair and then escorted her there.

Now, as the father of five children I am not blind to reality. I know that they don't always do what we tell them, but if we have a proper appreciation of their value and of our ability to influence them, if we will accept them as they are and teach them in a spirit of love, wonderful blessings will come to them and to us.

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A Letter from

Vienna,
March 1970

My dear, wonderful, brothers and sisters,

My heart is full of gratitude to our Heavenly Father for the privilege of being called on full-time mission. Like almost everyone else called to the Austrian mission, my first move after receiving my call from the prophet was to reach for an atlas and check to see where Austria was. (I'm informed also that a large per cent of missionaries go round telling all their friends they're going to Australia before reading the letter properly).

Upon reaching the airport in Vienna last November I was still in a big daze, not fully comprehending that I was actually going to have to speak a different language, or how difficult it would be. Having had five years of French in school and being told of the possibility of a mission abroad I had been convinced I would be sent to France, but the Lord sent me to Austria where the German language is spoken.

The little German I had learned in school was a beginning—at least I could pronounce the worsd before my eyes although not understanding them. Then I realised I would need our Heavenly's Father's help more than ever before.

My first companion was very understanding and patient, but she also pushed me hard so that I could start learning the discussions. My first assignment seemed insurmountable—that of speaking to someone at the door. I was trembling as I stuttered out my first attempt. When the woman who answered the door told us to call back later I didn't even know what she had said but I knew from the look on my companion's face that it had been good.

In a day or so I began to learn the Joseph Smith story, which was like standing at the foot of a huge mountain, having no previous climbing experience and knowing I had to reach the summit.

As I look back, it all seems like a dream. I put myself in the hands of the Lord and did all I could. With the encouragement of my companion I told myself it could be done and from the day I stopped fighting against the task before me, and decided to dedicate all of my energies to serving the Lord and my brothers and sisters, I have received more joy than I even thought was possible.

As each new day dawns, it brings new problems. (I should advise anyone who would like to fulfil a mission abroad to learn to ride a bicycle on the right side of the road—somewhere where you're not likely to meet something coming the other way of course—I learned the hard way!) Satan tries hard to discourage missionaries and very often succeeds, but I know without a shadow of doubt that when we do our best the Lord is on our side—it's as though we march forth with an army in the morning and ride home on the shoulders of angels in the

a Missionary . . .

evening. When we don't take the opportunities given to us, when we rationalise, when we make excuses for ourselves, of course we're going to feel there is something big and heavy standing on our heads all day long!—and return home feeling sick and grumpy instead of "happy tired."

It is my testimony that the Lord directs the work in His Church through a living Prophet. What a wonderful blessing it is to be here in the mission field for two short years, to see the joy that the gospel brings into the lives of the newly-converted!

I would advise the youth of the Church to plan and save for a mission. In doing so, you will lay the way open for the Lord to pour countless, wonderful blessings upon your heads.

May the Lord bless all of you.

Sister Jennifer Green

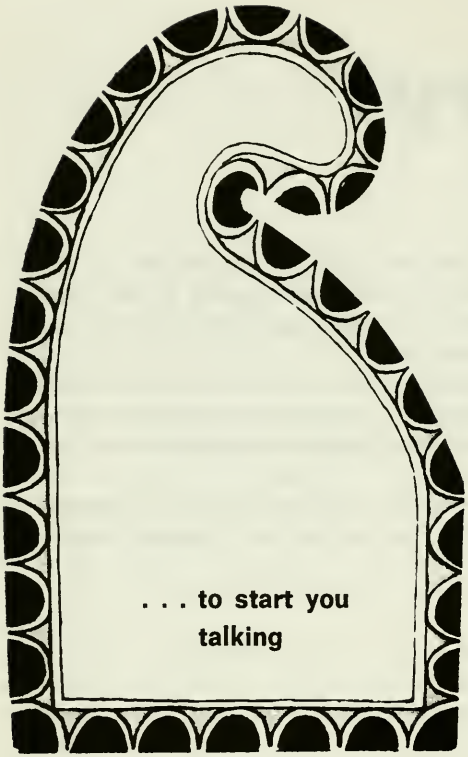
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1190 Wien,
Osterreich

P.S. In Austria tracting produces 1 in 4,000
Referral without name produces 1 in 50
Referral with name produces 1 in 16

Sister Green feels that there are many members in Britain with relatives, friends or even casual acquaintances in Austria. Often the fact that the missionaries have contact with people in another country that they know, is sufficient to get them into their homes, whether or not they have shown previous interest in the Church.

Referrals should state the name, address and description of both the sender and the contact, and if possible the relationship of the two people, or groups of people. They should be sent to the Mission Home.

Sister Green also adds that if any missionaries are teaching investigators from Austria or Germany, she is willing to help by communicating with them in their own language if they need any help.



Obedience

God has made man Lord over all things here below; and it is the labour of man to bring all things unto subjection to God by first subjecting himself to the will of God, and then subjecting all things over which he has control in their time and order. The will of God is extreme life to his people, and to all they control.

Blessings

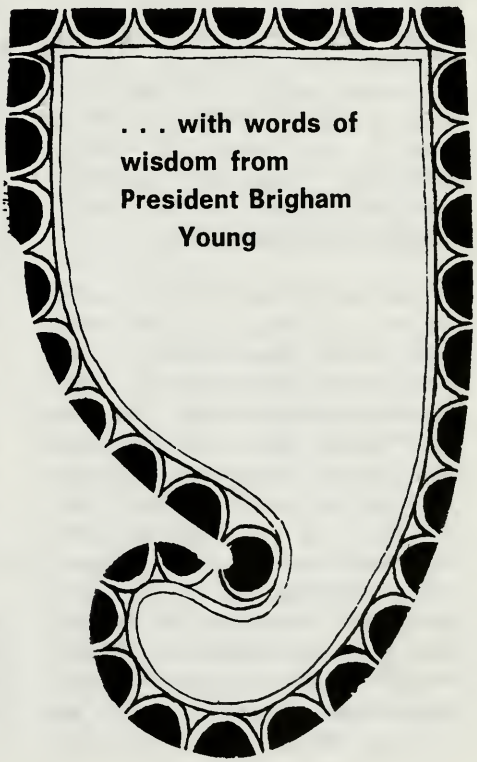
Live for the blessings you desire, and you will obtain them, if you do not suffer selfishness, pride, or the least alienation from the path of true virtue and holiness to creep into your hearts.

Sin consists in doing wrong when we know and can do better, and it will be provided with a just retribution in the due time of the Lord.

Sin

Temple Work

Your endowment is to receive all those ordinances in the house of the Lord which are necessary for you after you depart this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain your eternal exaltation.



Give'em Beans!

Dried beans of all colours and varieties are most economical, nourishing addition to any food store. They have long been an important part of our diet as they are filling and high in protein content making them an excellent meat substitute. Beans have been used for centuries as a major staple at sea. On long voyages their "keeping" qualities under damp, cramped conditions justified their important place in the sailor's of yesteryears diet. These same qualities make them useful in our year's food-storage plan today.

I have heard it said that many people will buy and store tinned pork and beans and use them regularly in their food planning. Most, I have been told, will not prepare beans from their dried state. Tinned beans are useful and important, as well, and are a convenience food. All that is required to prepare them is to open, warm and serve. It is a quick nourishing meal. However, I would encourage you to try some of the recipes I will give you for preparing beans from their dried condition. I have included a recipe for three different kinds of beans and each has a unique flavour. There are many advantages in preparing beans from scratch.

1. Dried beans take up much less space for the same amount of nourishment that is contained in cases of tinned beans. Twenty pounds of dried beans would be a good supply for a family of five and a useful buffer in any emergency.
2. Dried beans keep indefinately. I keep my supply in covered tin boxes or jars to keep them clean and free from dust. Tinned beans must be rotated and used within one to two years.
3. Dried beans are cheaper to buy and store in bulk than the same amount of tinned beans. It is possible to buy them in 5 or 10 pound packs from the Cash Mart or from companies that deal in selling bulk goods. (We gave you a list of these in the March issue of the Millennial Star) However, in checking prices from a supermarket in our village, I found that their own brand of tinned beans sold at 10d. for a 15 oz. tin and a name brand sold for 1s. 3d. for 16 oz. These tins would supply three or four moderate servings. Dried haricot beans (the small, white ones) sold at 1s. 8d. for 16 oz. Dried beans or butter beans cost 2s. 6d. for 16

oz. It must be remembered that dried beans must be soaked in water for the first step in their preparation. It is estimated that they more than double their bulk during this step — it is evident that they are more economical to use than the tinned variety.

4. It is possible to make a delicious main dish using dried beans as a base and only those ingredients easily stored and basic to your storage, inventory. It will include dried beans, tinned tomatoes, molasses, spices, dried onions and tinned meat. Tinned meat is a nice addition, but not absolutely necessary.
5. Once you have prepared your own baked beans, you will find that they are so delicious that they are sure to become family favourites.

STORAGE CUPBOARD BAKED BEANS

1 pound dried haricot beans
6 ounces brown sugar
1 teaspoon dried mustard
3 ounces dried onion
1 pound tinned tomatoes
1 tin cooked meat (pork or tinned frankfurters)

Rinse beans; add to 2 quarts cold water. Bring to boiling and simmer 2 minutes; remove from heat; cover, let stand 1 hour. (Or, add beans to water; let soak over night.)

Add ½ teaspoon salt to beans and soaking water; cover; simmer till tender. 1 hour. Drain, reserving liquid. Combine beans, tomatoes, sugar, molasses, mustard and tinned meat.

Put in two-quart bean pot or casserole. Cover and bake at 300° for 5 to 7 hours. Add more liquid from the bean water if needed. Makes 8 generous servings.

CHILI CON CARNE

1 pound minched beef
1 large onion, chopped
1 green pepper, chopped
1 one-pound tin tomatoes, broken up.
1 eight-ounce tin tomato sauce
1 pound dried pinto or kidney beans
1 teaspoon salt
1 to 2 teaspoons chili powder
1 bay leaf

Wash and pick over the pinto or kidney beans. In a deep bowl, cover beans generously with cold water and soak overnight. Drain. Cover beans and simmer in deep, heavy 4-quart kettle with 1 quart water and salt for 1½ hours.

In heavy skillet cook meat, onion and green pepper till meat is lightly browned and vegetables are tender. Stir in tomatoes, tomato sauce, kidney beans (drained) salt, chili powder, and bay leaf. Cover and simmer for 1 hour. Remove bay before serving.



MEET VICTOR WILKINS PHOTOGRAPHER

by Gwen Cannon

PHOTOGRAPHY is " . . . a man with his conscience, speaking, writing and singing in this hieroglyphic language of light and time."

This is how philosopher-photographer Ernest Hass once described his art and his science. Victor Wilkins, London-born photographer and an Elder in the Hyde Park Ward of the London Stake, approaches his chosen profession in much the same manner.

"It's a medium in which I can express my most creative ideas," he said,



"capture my keenest perceptions and my deepest emotions.

"I don't just use my camera to record an image . . . but I use it to capture a moment in time, space and feeling."

And there is a great emotional impact in his photographs—the longings of a small coloured boy; the joy of a beautiful girl with her hair blowing in the wind; the eternal nature of waves on an almost deserted beach; the strength and inner peace of a family in love with each other.

These are the subjects of Victor's camera . . . and his skill with this precise instrument has become his art —and his life.

Born in London the week the Second World War ended, Victor was appropriately christened. His parents had three children and they worked hard to main them and instil in them high ideals.

As a child Victor was a day-dreamer, but a keen observer of nature. "I loved its majesty and beauty," he says, "and I still do."

But he always had a sense of destiny . . .



"I had this inner feeling that something wonderful would happen to me some day, and as a child this faith in the future was imagined as a hoped-for inheritance from some remote and unknown relative."

Victor added: "I always felt as if someone was saying to me, 'Don't worry, some day you will inherit a great inheritance.' This was never fulfilled in my childish dream way . . . but surely it must now have been fulfilled with my membership of the Church of Jesus Christ—for there can be no greater inheritance than that which I now know can be mine."

When Victor left school he was interested in interior design for a while. He then worked as a game keeper and finally became involved in photograph by answering an advertisement for a boy willing to learn photographic aids.

He stayed with his job for 3½ years, in which time he learned about photography as well as the processing and developing of film. Later he ventured forth as a freelance photographer, but soon became associated with two com-



mercial studios. Finally he took a job as a fashion printer with a famous London photographer. He covered the Paris collections and became deeply involved in the glittering world of fashion.

Today he is the Victor Sherenberg of photograph. His pictures have appeared in many of the glossy fashion magazines, the Sunday Mirror, Management Today and other publications.

It was during his life in the fashion world that Victor became what he describes today as an "anti-everything, with a hippy attitude, long hair and far-out clothes.

"I tried hard to find the answer to life's problems through the study of Far Eastern religions," he said.

"But one day I was just sitting and studying the figures of famous men in the Albert Memorial, and I was wondering what it was that motivated these great men.

"This was the first prayer that I had ever offered in all my life. I sat looking at the great men of the past — Beethoven, Bach, Shakespeare, Milton— and asked, 'O Lord, what made these men great and yet kept them close to the people?' And I started as I heard a voice say to me, 'Godwas their inspiration.' I turned. There was no-one there. I was alone . . . and yet I had heard a voice say to me, 'God was their inspiration.'"

He experienced great wonder and joy at his sudden awareness. He walked down Exhibition Road—as he had done many times in the past—still thinking about God. He noticed for the first time the Hyde Park Chapel and something said to him, "This is what you are looking for."

"I went inside and a missionary greeted me and invited me to look around the chapel. It was strange because I was not offended—as I previously would have been—by the closely cropped, dark suited missionary My own hair was shoulder length."

As the Elders explained the Gospel to him, Victor felt a wonderful warmth and a glowing within. "I could feel it, it was strong," he exclaimed. "The message rang true."

The missionaries gave him a "Meet the Mormons" book to read and told him to pray for an understanding of its message.

"I so thirsted for knowledge of the Gospel that I sat down straight away to read and scarcely ate or slept until I had read every page of the book over and over again.

"I had incredible sensation of testimony. I wanted to be baptised. I just had to get my old self off and put on a new self."

Within a few days Victor was baptised, and his great desire then was to spread the good news. Everyone should know about Mormonism, he believed. He preached the Gospel at every opportunity—to his wife, to his brother, to the people he worked with and worked for—and through his influence many heard and accepted Mormonism.

Now he is a Stake Missionary — his companion is one of those who he converted—and perhaps if one statement could describe him and his joy in the Gospel, it would be, "Though we travel the world over to find the beautiful, we must carry it with us or we find it not." (Emerson)

Victor carries the Gospel—thus beauty—with him.



Prophet sustained — with a new Apostle and three Assistants to the Twelve



Joseph W. Anderson

by Monitor Noyce

NINETY-three-year-old President Joseph Fielding Smith was sustained as the tenth President of the Church in a solemn assembly of the 140th Annual General Conference

During the same morning General Session, Elder Boyd K. Packer, an Assistant to the Twelve, was named to the Council of the Twelve. Three new Assistants to the Twelve were named:

Elder Joseph W. Anderson, 80, secretary to the First Presidency since 1922;

Elder David B. Haight, assistant to the President of the BYU, at Provo, Utah; and

Elder William H. Bennett, director of Extension Services of Utah State University, Logan, Utah.

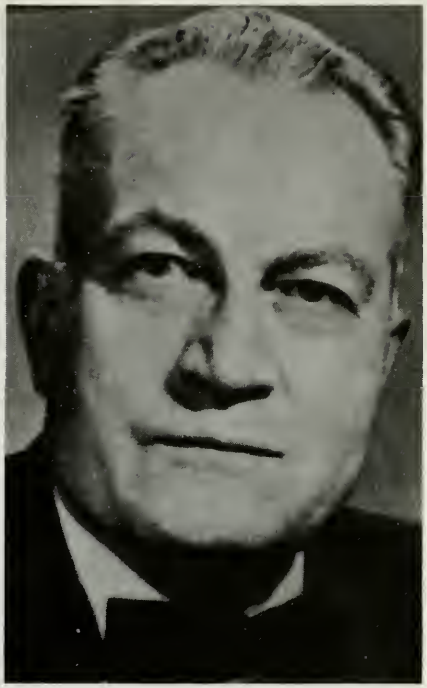
President Smith declared that the Church was not an institution of men, but was directed by Jesus Christ, who chooses men and calls them forth "to accomplish His purposes."

The new President said the Church bore His name, had His Priesthood, administered His Gospel, preached His doctrine and did His work.

"If this were the work of man, it would fail, but it is the work of the



David B. Haight



William H. Bennett

Lord and He does not fail," the President added.

Presenting the statistics of the Church for the year ending December 31st, 1969, Elder Anderson disclosed that 123,383 new members had been baptised—70,010 converts in stakes and missions and 54,606 children of record.

The total Church membership at the end of 1969 was 2,807,456.

At the solemn assembly—the first since April 6th, 1951, when the late President David O. McKay was sustained as Church President—the priesthood quorums and then the Church membership as a whole voted to accept and sustain President Smith as the prophet, seer and revelator of the Church.

Also sustained in the solemn assembly were President Harold B. Lee as First Counsellor and President N. Eldon Tanner, as Second Counsellor in the First Presidency; and the other General Authorities of the Church, including the new Apostle and the three new Assistants to the Twelve.

President Smith paid tribute to the "inspired leadership, the great spiritual insight and the firm hand" of President McKay.

"Now that his valiant work here is finished and he has been called home to serve in other ways, the Lord has given the responsibility and leadership in His earthly kingdom to others of us who remain."

President Smith said he has "complete confidence" in his counsellors. "They are men of God, guided by the

inspiration of heaven."

He described President as a pillar of truth and righteousness, a true seer who had great spiritual strength and insight and wisdom and whose knowledge and understanding of the Church and its needs were not surpassed.

President Tanner, he said, was a man of like calibre, of per feet integrity, of devotion to truth, who was endowed with that administrative and spiritual capacity which enabled him to lead and counsel and direct aright.

"And what I say about President Lee and President Tanner applies also to the Quorum of the Twelve and the General Authorities. They are men of God," President Smith said.

"There is no work on earth as important as the work of the Lord and there are no positions of service and responsibility as far-reaching in their effect upon our Father's children."

ELDER PACKER fills the vacancy in the Council of the Twelve occasioned by the elevation of President Smith to that of President of the Church following the death of President McKay in January.

Elder Packer was named as Assistant to the Twelve in the semi-annual conference, October, 1961. He served as President of the New England Mission for three years beginning in 1965. He has completed work on his doctorate degree.

He was born at Brigham City, Utah, married in the Logan Temple to Donna Smith and they have 10 children. He was a bomber pilot during the Second World War with the U.S. Air Force.

ELDER ANDERSON became secretary to President Heber J. Grant in 1922 and has served as secretary to each First Presidency since. He has also been clerk of the general conferences.

A native of Salt Lake City, his parents moved to Weber County where he attended school and graduated from Weber Academy and was a student of President McKay there.

Elder Anderson served in the Swiss-Austrian Mission and has travelled widely with the First Presidency.

He has been a member of the Bonneville Stake High Council for 25 years. He married Norma Peterson in the Salt Lake Temple and they have a son and two daughters.

ELDER HAIGHT has been a Regional Representative, a member of the Church Priesthood Missionary Committee, a former president of the Scottish Mission and for 12 years was president of Palto Alto Stake in California.

He has also been a prominent business executive, civic leader and a commander in the U.S. Navy in the War. Elder Haight was mayor of Palto Alto for two terms.

He was born in Oakley, Idaho, and married Ruby Ollson of Salt Lake City in the Salt Lake Temple. They have two sons and a daughter.

ELDER BENNETT also has his doctorate and has served as Dean of the College of Agriculture and in other responsible positions at the U.S.U. During the War he was a captain of infantry.

He, too, has been a Regional Representative and member of the Priesthood Welfare Committee, the Priesthood Missionary Committee, and a Counsellor in the East Cache Stake Presidency.

Elder Bennett was born at Taber, Alberta, Canada, and married Patricia June Christensen. They have one son and five daughters.



The new first Presidency—President Joseph Fielding Smith, 1st Counsellor Harold B. Lee.

At General Conference . . .

PRESIDENT Joseph Fielding Smith called on the youth of the Church to have respect for the law, and pleaded with the parents to "teach personal purity by precept and example."

The President said that everything done in the Church "centres around the divine law that we are to love and worship God and love and serve our fellowmen.

"It is no wonder then that as a Church and as a people we have deep and abiding concern for the welfare of all our Father's children."

"We look with firm disfavour upon some of the social and cultural trends that have and do exist in our society, and firmly believe that all decisions on moral issues should be in harmony with the standards found in the Holy Scriptures, beginning with the Old Testament and including the other volumes of revealed writ which God has given in succeeding dispensations."

President Smith advised the youth to have respect for law. "We have little sympathy, however, with the spirit of disruption and dissidence. We urge our youth to avoid these displays of

intemperate conduct and rather to be found on the side of law and order and circumspect action.

"We have great concern for the spiritual and moral welfare of all youth everywhere. Mortality, chastity, virtue, freedom from sin—these are and must be basic to our way of life, if we are to realise its full purpose."

President Smith made a plea with parents, to "teach personal purity by precept and example and to counsel with their children in all things."...

He said the leaders of the Church have confidence in the young and rising generation in the Church and "plead with them not to follow the fashions and customs of the world, not to partake of a spirit of rebellion, not to forsake the paths of truth and virtue. We believe in their fundamental goodness and expect them to become pillars of righteousness and to carry on the work of the Church with increasing faith and effectiveness."

In his address at the solemn assembly President Smith declared "there is no work on earth as important as the work of the Lord.

"I rejoice in the work of the Lord and glory in the sure knowledge I have in my soul of its truth and divinity.

"With all my heart I bear witness that Jesus Christ is the Son of the living God; and that the work in which we are engaged is true."

He advised members to let their light so shine before men they may see your works and glorify your Father which is in heaven."

THE call for Church members to obey the law was reiterated by President Tanner, who declared that the greatest gift to mankind is threefold—the right to immortality and eternal life the plan by which man can gain it, and his free agency to choose what he will do.

"The Lord gave us the plan," President Tanner said, "which will bring us the greatest joy and happiness while on this earth, and which will prepare us for eternal life. All we have to do to enjoy this is to obey the law and keep His commandments."

He said all the laws of God and the laws of nature were made for the benefit of man, for his comfort, enjoyment, safety, and well-being.

All must conform with the laws of nature to be successful, including doctors, engineers, scientists.

President Tanner said there are still those in the jungles who practise cannibalism and if that is the kind of life we wish it is available to us.

"Part of the purpose of our existence, however, is to rise above these animal instincts, and to reach the highest plane of human behaviour in our social relations."

He said: "Obedience to God's laws would eliminate all of the disturbing conditions prevalent today.

"We owe it to ourselves, to our youth, to the future of our country, to restrict, and if possible do away with the use of these develish and deleterious things that are causing so much tragedy in the world today."

He reminded parents that the first and great and important responsibility lies with parents "to teach the laws of God in the home. To do this the parents must be a living example."

THE theme of obedience to the laws of God and the laws of the land was cautioned by members of the Council of the Twelve.

Elder Spencer W. Kimball, acting President of the Council of Twelve, observed that when a great prophet dies, the Church is not without leadership "for single instant." He said the eight former presidents of the Church assumed their presiding responsibility at an average age of 70 years and relinquished it by death at the average age of 85 years.

"We may expect the Church President will always be an older man. Young for action, vigor, initiative; older men for stability and strength and wisdom through experience and long communion with God."

Elder Kimball said that to be a prophet there are many things he doesn't need to be BUT "he must understand the divine language and be able to receive messages from heaven. He need not be an orator, for God can make His own."

"When the world has followed a prophet it has moved forward; when it has ignored them, the results have been stagnation, servitude and death," he said.

Elder Ezra Taft Benson noted that a beginning has been made in proselyting in Thailand, Singapore and Indonesia. The Mormon servicemen in Vietnam have laid the groundwork for great expansion there and "we have strong congregations on Okinawa and a nucleus of Vietnamese have come



Elder Spencer W. Kimball



Elder Ezra Taft Benson

into the Church.

He said the Mormon pavilion at Expo '70 in Japan is ready to play a great role in Asian proselyting, and the missionaries are ready to follow up the referrals expected to come from those visiting the pavilion.

Elder Benson said during his visits to Asia in the past two years he has sensed a change in the attitude of the people. They appear to be responding to the admonition in the Doctrine and Covenants " . . . Hearken ye people from afar; and ye that are upon the islands of the sea listen together."

Elder Mark E. Petersen stated that when a man is called to lead the Church, he is also a prophet of God, in the same sense as Moses, Isaiah and Ezekiel.

Such servants of God were important in ancient times, and so well established that Amos said: "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

Elder Petersen said that "Joseph Fielding Smith, who is our President today is likewise a divinely appointed prophet of Almighty God."

Elder Delbert L. Stapley said everyone "with unwavering faith" can seek wisdom and guidance from God.

He warned that trends today are away from Gospel teachings. "If these trends continue, distruction will result because God will not be mocked."

Souls that waver in faith and drift into darkness of mind often end up as apostates to truth and righteousness.

"Our duty is to prepare our hearts in righteousness; forsake iniquity,



Elder Mark E. Petersen



Elder Delbert L. Stapley

cleanse our souls of evil, not become beguiled by enticing and flattering words or the vain deceits of designing men who would lead us down the paths of misery to destruction," Elder Stapley said.

Elder Marion G. Romney said that when men correctly understood and have faith in the true and living God, they strive to develop in themselves His virtues. He becomes the lodestar of their lives; to emulate Him is their highest aspiration.

He said that as people strive to be perfect, they actually become partakers of God's divine nature and add to their good virtues and thus drive out selfishness, greed and lust, hate, contentions and war.

"Turning to false gods will not bring peace, what men must do," he said, to find peace, "is to discover and emulate the true and living God.

"To find and follow Him is the greatest need of this generation, as it has been of all generations."

Elder LeGrand Richards declared that only through His prophets does the Lord carry out His purposes, bestow His authority and do His work.

He said this Church is led by a living prophet. "It is built upon the foundation of apostles and prophets and we can feel secure in our hearts to know that this work will continue to roll forth to become great as a mountain and fill the whole earth.

"There is no other thing you can do in the world that will bring you greater happiness than to help this work roll on.

Elder Richard L. Evans counselled



Elder Marion G. Romney



Elder LeGrand Richards

youth to profit by what has already been proved, by the trial and error and anguish of others, over the ages.

"You can't experiment with everything—there isn't enough time. Don't gamble the peace and happiness and opportunities of eternity against the cheap and shoddy enticements of time.

"There are thousands of things that could kill you—and you have only one life to lose. There are thousands of things that could destroy you mentally, morally, physically, spiritually. Not one of them is worth it."

His advice to youth: Take advantage of the counsel of parents, bishops and other competent and trustworthy people.

"No one ever fell over a precipice who never went near one" he counselled.

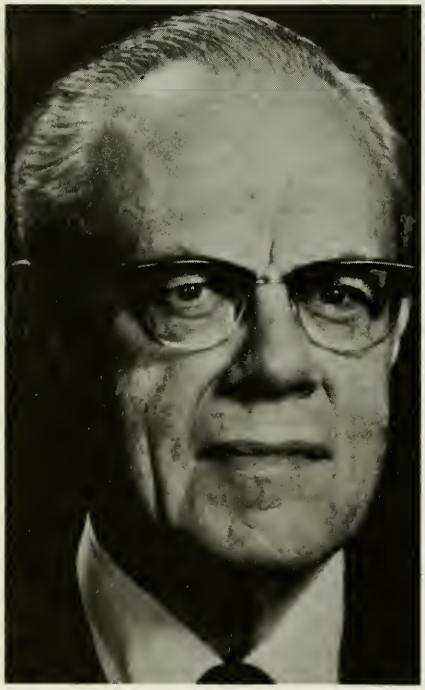
"The physical, moral and spiritual laws of God are still in force. No one has ever repealed them. No one has a right to, except God who gave them. When He tells us something, we better believe it."

'However, Elder Evans said, God is a loving Father who will forgive and help his children find peace and self-respect and as we improve and repent and show our sincerity and by the lives we live."

"There is a world wide quest for truth, said **Elder Hugh B. Brown.**

He admonished persons searching for truth to prepare themselves for the coming of Christ.

Elder Brown declared that the most hopeful and glorious announcement and promise that has been made in all the history of the world, save only that



Elder Richard L. Evans



Elder Hugh B. Brown

which was made by the angels to the shepherds on the hills of Galilee when Christ was born, was that the Saviour will come again.

He said that the moral and spiritual truths which the world sought from its prophets must be proved and validated in the experience of men.

However, every man must search for truth himself, be truth to himself, must answer to his own reason and to his own moral conscience.

The upward search for God takes faith and effort. "It is not an easy course" declared **Elder Howard W. Hunter**

He said history, science, reasoning and revelation all point to the fact that God lives.

Elder Hunter said that in order for an individual to obtain unwavering knowledge of the reality of God, he must live the commandments and the doctrines announced by the Saviour during his personal ministry.

"When man gains this knowledge, a rich meaning comes into his life. Understanding which surpasses worldly learning is his."

"This is God's work," declared **Elder Gordon B. Hinckley.** "It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it."

He declared that "there are those, both in the Church and out, who would compel us to change our positions on some matters as if it were our prerogative to usurp authority which belongs to God. We have no desire to quarrel with



Elder Howard W. Hunter



Elder Gordon B. Hinckley

others. We teach the Gospel of peace. But we cannot forsake the word of the Lord as it has come to us through men whom we have sustained as prophets."

Elder Hinckley spoke of the faith and endurance of persecution by members of the past as he said "we may be asked to make some small sacrifice for our faith, when our forebearers paid so great a price for theirs."

He advised: "If there is trouble, let us face it calmly. Let us overcome evil with good . . . Let us press a steady course, moving forward to build the kingdom of God."

Elder Thomas S. Monson said teachers listed teachers in the home, the teacher in the school and the teacher in the Church, which most influence a person's life.

He told the parents—the teachers in the home—that the "prime time for teaching is fleeting. Opportunities are perishable."

Elder Monson said the teacher in the school has great influence upon the lives of his pupils but unfortunately, there are those few teachers who "delight to destroy faith, rather than build bridges to the good faith."

He said parents can prepare the pupil against this possibility by providing a guide to the glory of the Celestial Kingdom of God.

The third teacher, Elder Monson said, in the Sunday School, is the one judged by his students—not alone by what and how he teaches, but also by how he lives.

He said the greatest teacher of all overshadows the life of each, He is the Saviour, who taught, "it is more blessed to give than to receive."



Elder Thomas S. Monson



Elder Boyd K. Packer

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STAR NEWS

BIRMINGHAM STAKE

To avoid disappointment so often found in competitive festivals, Irene Preece, the Relief Society Stake Choristor, devised a special programme on March 14 in which all the wards and branches took part.

The theme "Such Lovely Things" developed with poetry and songs, included a full chorus of the combined choirs numbering 87 sisters as well as individual Singing Mothers choruses and solo items. Margaret Woods of Walsall was the narrator, guiding a conducted tour of the British Isles and pointing out "such lovely things" as trees, flowers, mountains, etc., returning at the end of the day to "Home Sweet Home." A wonderful spirit prevailed throughout the entire programme and the singing was angelic. More than 80 people formed the audience inside, but apparently people gardening at nearby houses were also appreciative listeners. Everyone agreed that this was just the beginning, and bigger and more ambitious plans are being made for next year.

A very enjoyable evening was held when **CHELMSLEY WOOD** Branch organised their first social on March 28. This was in the form of an Easter Party, and commenced with the judging of Easter Bonnets. Games were organised for the children, and refreshments were served by the Relief Society sisters. The evening continued with square dancing, led by John Bond, and various other types of dances. In spite of the bad weather, 76 attended, and inspired by the huge success, it is hoped that the branch will soon be holding regular socials.

The **BIRMINGHAM** Ward Relief Society Social held on March 18 at Handsworth Chapel, was also a farewell for sisters in the Sutton Coldfield Branch, being their last meeting together. The evening, conducted by Winifred Megeney, commenced with a shortened lesson given by Doris Green, which was followed by a talk on Emma Ray McKay by Eileen Grice, and a few remarks by the new Sutton Branch Relief Society President, Murial Cuthbert. Then the sisters sat down to a delicious meal of soup, ham salad and fruit and cream, plus a chocolate birthday cake. The Bishopric were also invited to attend and about 33 sisters were present.

The following week Sutton Coldfield Relief Society held a combined opening social and birthday party at the Central British Mission Home. Twenty-four brethren and sisters were present, including seven investigators. After the welcoming remarks, Stake Relief Society President Gladys Jones spoke for a few moments on the very first Relief Society meeting and the organi-

sation of the society, then Christine Adams read from Proverbs 31-10-3. Angela Bennet, 1st Counsellor, organised games for the rest of the programme, while 2nd Counsellor Eileen Grice was in charge of the buffet. While the refreshments were being served Sylvia Green played the piano and then Gordon and Linda Keytes entertained with song. As the evening closed it was felt that the prospects for the new Relief Society were unlimited despite the fact that meetings will be held in members' homes because as yet they have no chapel.

BRITISH MISSION

The first ever M-Man/Gleaner Dinner Dance was held in the **IPSWICH** District recently at the Ipswich Chapel Paul Eggleston and Susan Dawdry formed the organising committee from the Ipswich Branch, and finally arranged the evening after many setbacks. Evelyn Richardson was responsible for the floral decorations on the tables.

Reception was at 7.30 p.m. and dinner began at 8 p.m. The meal was prepared by Bob Coleby, a catering student at Norwich City College and a friend of the organisors. He was assisted by Paul Dawdry, and the MIA-Maids acted as waitresses for the evenings.

Guest of Honour was Master M-Man Gary Hawkes and his wife. Speeches were made and toasts to the Queen and the Ladies and Gentlemen were made.

After dinner, dancing was held in the ballroom.

CENTRAL BRITISH MISSION

On March 18, **BEDFORD** Branch Relief Society sisters gathered at the home of Ann Alison for their anniversary celebrations. First the normal lesson was presented by Moira Wardle, and then everyone enjoyed a meal of salad, cakes and biscuits.

The same evening the M.I.A. held a Swimming Party at the Robinson Pool in Bedford. James Forrest organised the outing and 10 members attended.

IRISH MISSION

On March 28, **DUBLIN** Branch M.I.A. walked off with the travelling Roadshow trophy, with their clever act, "The Stolen Hole." Costumes, scenery and performances were excellent, and they are to be congratulated for their efforts.

There were nine branches competing this year with an excellent variety of acts. The theme was "Read All About It," and each act cleverly worked around this idea. Timing was greatly perfected from past years, and the whole show moved smoothly and efficiently. There was a large and enthusiastic audience to enjoy the performances, and all the M.I.A.'s deserve a "bouquet" for their work in presenting such a quality Roadshow.

LONDON STAKE

Over 40 young people gathered together at Epsom Chapel for a Leadership Weekend,org anised by the London Stake M.I.A., from February 13 to 15.

As "Valentine" day was at hand, great emphasis was placed on the "heart" throughout the weekend.

On arriving at the chapel, leaders received large cardboard "hearts" on which they were to stick small coloured "hearts" with the names of others



The complete cast of Dublin's winning Roadshow act "The Stolen Hole."

on the weekend course. This theme was continued into the evening's activity, which gave instruction in "getting to know you" dances and activities.

On Saturday, the Leadership Improvement session concentrated on "putting one's heart into the M.I.A. programme" Leaders were then instructed in music and the Stake is 40 conductors better off as a result!

The "sole" part of the programme was provided next as leaders were shown Minor Games—or how to tire yourself in 2 minutes!

The central part of the weekend was "Communications" — and how to become better leaders as a result. Subjects covered were speech, planning, organising and publicity.

The Epsom Ward M.I.A. were responsible for the "Valentine" Dance on Saturday evening, which was attended by all of those on the weekend and others from throughout the Stake.

The Spiritual unity among all those present was demonstrated at the Testimony meeting on the Sunday for the leaders. Most of those present bore it had on their lives, and members from their testimony of M.I.A. and the effect the various wards felt closer as a Stake.

In the afternoon, President Hamstead and his wife joined in the M.I.A. "Forum," where M.I.A. policy was discussed by a panel. The Stake M.I.A. then demonstrated how to put on a "bad" meeting!

It is felt that the young people in the

London Stake are a lot closer and better leaders as a result of participation in this Leadership Training course.

SOUTH WEST BRITISH MISSION

Over 90 members and friends gathered at **POOLE** chapel for the South Coastal District Children Sing Festival. Theme of the competition was "Jack and the Beanstalk," and the three Branches who entered their Primaries —Poole, Salisbury and Bournemouth are to be commended on their original interpretations of the traditional fairy story.

Eventual winners were Poole Branch who received a set of chime bars for their prize. Bournemouth came a close second and were awarded a copy of "Sing With Me," the new Primary Hymn Book, and last but not least Salisbury branch who were presented with two sleigh bell sets.

Prizes were donated by the District Primary Presidency and presented by President Steward of Salisbury Branch. Visitors to **TORQUAY, PAIGNTON, BRIXHAM, KINGSWEAR, TOTNES,** and surrounding areas this summer are invited to attend the **TORBAY** Branch, where they will be very welcome.

Meetings are held at the Torbay Con servative Association Hall, "Parkmount," Meadfoot Road, Torquay, Devon—Priesthood at 9.30 a.m.; Sunday School, 11.15 a.m.; and Sacrament Meeting at 6.30 p.m.

As people have had difficulty in the past in finding the meeting hall the following information may be helpful to



Three boys from the Croydon Branch—Martin Touky, Lee Adamson and Tim Boulton—camping in Scotland over Easter. All Teachers, they were taken ski-ing by Branch President John Trevor.



Poole Branch Primary—Children Sing Festival Winners

summer visitors. "Parkmount" is at the junction of Meadfoot Road, and Parkhill Road, Torquay, and Meadfoot Road is off Torwood Street, near the Harbour.

MARRIAGE

The wedding of Dennis Sanderson to Olga Mary Hess took place on January 31 at the East Hull Chapel. The couple are members of the West Hull Branch in the Hull District, and the ceremony was performed by District President James E. Holmes.

BIRTHS

February 6 — to Robert and Lorraine Vann, Bedford Branch, Central British Mission, a daughter, Shannon Lorraine.

February 6 — to Garth and Sandra Goodare, West Hull Branch, North British Mission, a daughter, Tammy Denise.

March 5 — to Albert and Margaret Toyne, Middlesborough Ward, Sunderland Stake, a son, David Nathan.

March 9 — to Richard and Nancy Gardiner, Bedford Branch, Central British Mission, a son, James Richard.

March 18 — to Raymond and Susan Poole, Mansfield Branch, Leicester Stake, a daughter, Christina Susan.

April 5 — to Geoffrey and Julia Wilkins, Chelmsley Wood Branch, Birmingham Stake, a daughter, Catherine Bronwen.

April 4 — to Paul and Ann Weir (nee Woodward) formerly of Nottingham Ward Leicester Stake, now of Maple, Ontario, Canada, a son.

Long Service

ON the occasion of his retirement last year, Walter E. Foote, of Glasgow, was awarded the Imperial Service Medal by Her Majesty the Queen, for over 33 years service with the crown. ...

Brother Foote also has a long service record with the Church, having been a member for 55 years and having served in practically every position possible in either branch, or district.

Long periods of ill health have forced him to be inactive sometimes, but he has struggled back, and when Glasgow became a Stake he was called to the High Council, after recovering from a stroke. His health broke again and he had a blackout and suffered severe scalds, which forced his retirement from work.

Brother Foote's parents joined the Church in 1912 when they were converted by an Elder Higgins. His wife and two sons are also members, Sister Foote being the Stake Relief Society President of the Glasgow Stake. Their eldest son attends the Glasgow University and is an elder, while the younger one is in his 4th year at the Hillhead High School, and is a teacher in the Aaronic Priesthood.



Brother Foote photographed during the Second World War.

Another record that the Foote family can proudly claim is that Grandfather, Father and Son have all at sometime held the position of Sunday School Superintendent. Brother Foote may have been forced to retire from work last October, but this spirit and testimony are active in encouraging others in their work in the Church, and he will keep on trying.



My Father's House

SHORT STORY

by Jennifer Lane



There was once a prosperous small town set in a lovely valley in the South of England and because this little town had done so well it had been able to make many improvements. The merchants had built fine houses; there were delightful parks to walk in and a splendid town hall to meet in. Much welfare work was done and few were in dire need.

Only one thing seemed to be missing and that was a handsome church to do the town credit for the little old one didn't seem to match up to the town's fine new image.

All the bigwigs put their heads together in the splendid new town hall and discussed the whys and wherefores of building a new church, a magnificent new church which would reflect the prosperity ("and the religious fervour" one old councellor was wont to point out) yes, and the religious fervour, of the town. One after another the wealthy merchants offered vast sums towards the new church—it almost seemed that they were vying with each other to give the most (if one were uncharitable enough to think that way).

Then came the hiring of the stonemasons, the carpenters and plumbers and all the multitude of people required to raise a lovely building to the glory of God. For many months they hammered and banged and banged and hammered and chipped away at the stone until the church began to take shape.

Now we all know that when anyone else is working in the



open it always attracts a gathering of people who seem to have nothing better to do than to watch others work and the church was no exception. Housewives stood by and had a little gossip, errand boys leant against their bicycles and gazed at nothing in particular and the bigwigs came to admire the construction that their money (they had forgotten all the smaller amounts contributed by the lesser citizens) had made possible.

And then there was Lucy—Lucy had all the time in the world on her hands, for people called her "simple" and because she was simple she wasn't able to go to school (in this day and age she would have been called something much more technical and been sent to a special school, but this was not this day or age so we must take it that Lucy was "simple")

Like most simple people, Lucy was loving and giving. Lucy knew about God and His beloved Son. Ever since she could remember she had felt closer than close to them. Indeed, she chatted away to them as if they were there in the flesh.

Lucy loved going to God's house and spent many hours in the little old church, sometimes to arrange the wild flowers she had picked in the meadows around her home. She hadn't much to give her Heavenly Father but because she loved flowers almost more than anything else she brought these to Him in their season. First the tiny shy violets and the



pale fresh primroses, then the Lent lilies or wild daffodils, the delicate pink and white wood anemones, sweet scented dog roses, or whatever else she could find she tenderly carried to the church and lovingly arranged.

Lucy watched the great church grow and she knew it was a house for her Heavenly Father, a bigger and better house, though she couldn't think of anything better than the little old stone church she loved so well.

Sometimes she would creep into the church and watch the masons and carpenters at their work, some would speak to the strange child and others would tell her to get out of the way and leave them alone. One young carpenter was always kind to her. He was never too busy to explain what he was doing and why; never too occupied to listen to her soft-spoken confidence, never to hungry not to share his frugal meal, wrapped in a red handkerchief, with his small companion. Lucy loved the gentle man with all her heart—"He's like God is," she told herself, "I know he's like God is."

At last the great church was ready and the day of dedication drew near. What a hustle and bustle there was to be sure. All the civic gentlemen got out their striped trousers and their top hats and their ladies planned the new clothes they would have and shrieked at their milliners and scolded their dressmakers and spied on their neighbours to see what they would be wearing.



The choirmaster rehearsed the choir for the hundred and first time (not the small choir that sang at the old church. Oh dear no! Only the Cathedral Choir from the nearby city was good enough for the elegant new church.)

Lucy was quiet overwhelmed. She was afraid to enter this new house of God. People shooed her out and told her not to get in the way. She couldn't find her beloved carpenter —and she couldn't even find God.

When the great day came all the grand people and the not so grand people began to file into the the now beautiful church, the great organ boomed out and filled the lofty roof with sound. The flowers glowed in the candlelight, and the clear voices of the choir rose in pure, sweet melody. When everyone else had settled in their pews a small form crept in through the great door.

"Oh dear, really!" thought the sidesman, catching sight of Lucy. "How like that child to make a nuisance of herself at a time like this" and he led her to a pew tucked away out of sight where she could neither see or be seen. Then his face reddened with anger and embarrassment, for down the great aisle, with head held high, strode a young man in workman's clothes, clean and tidy but workman's clothes and on a day like this really!

The by now furious sidesman rushed up to the confident young man and took him by the arm to lead him to a more



suitable place as he had done to Lucy and it was at that moment that the great organ ceased playing and the voices of the choir died away and for all to hear came the deep resonant voice.

I came to my Father's house and it was empty, save one, no flowers were upon the altar, no music played or sweet young voices sang His praise—small wonder that my Father dwells not here. Come child (for Lucy had crept up and put her hand in his) **will we go together to the house of our Father thou and I,** and he led her out of the door.

When Lucy looked again at her carpenter, for he it was, she fell to her knees, for before her stood the devine Carpenter, Jesus Christ himself in shining white with a glowing light about him.

"My Lord" she cried and "I never knew you. Will you ever forgive me?"

"You are both forgiven and cured" he said and was gone.

The good people of the town were affronted beyond measure, how dare that low carpenter intrude into their new church in such a manner. It very nearly spoilt the whole service. And that crazy child, true she was better in some ways but now she was insisting she had seen the Lord on the day of Inauguration. Seen the Lord indeed! If he **had** been going to appear, it's as plain as could be, it would have been in His own, beautiful, new church.

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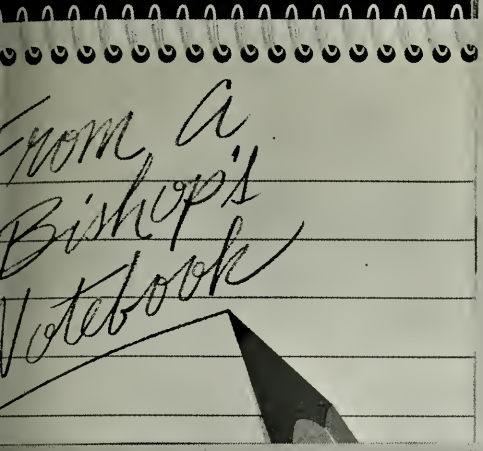
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See opposite page



The new Council of the Twelve Apostles. From left to right (front row), President Spencer W. Kimball, Elders Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley and Marion G. Romney. Back row — LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.



Millennial Star

JUNE 1970



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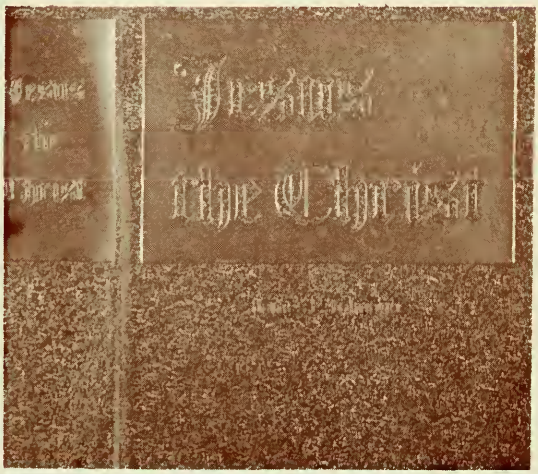
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Millennial Star

JUNE 1970

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The New Council Of The Twelve Apostles

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It's Goodbye To The Era,

THREE NEW MAGAZINES

THE UNIFICATION of the present Church magazines into three publications — one for adults, one for youth, and one for children has been announced by the First Presidency

The announcement was sent in a letter to stake presidents, bishops, mission presidents, district and branch presidents and stated that beginning in January, 1971, these three new publications will replace the Children's Friend, the Relief Magazine, the Instructor, and the Improvement Era—and the Millennial Star.

The three new magazines will be published under the direct supervision of the First Presidency and the Council of the Twelve, and will bring the publications in harmony with the Church Correlation Programme.

Underlying purposes of the magazines as stated by the First Presidency, will be:

—To strengthen the faith of Church members.

—To promulgate the truths of the restored gospel.

—To keep members abreast of current and vital Church policies, programmes and happenings.

Instructor . . . And The Star

FROM 1971

These magazines will thereby become official organs of communication from the Church to its members throughout the world.

The new magazines will not contain lessons, visual aids, or supplementary material for auxiliary organisations. Such items will be provided through regular lesson manuals, supplements and teaching aid kits.

The proposal to unify the Church magazine setup has been under consideration for the past year and a half The committee appointed to consider the changes consists of President Spencer W. Kimball of the Council of the Twelve as Chairman, Elder Howard W. Hunter of the Council of the Twelve and Doyle L. Green, director of the publications of the Church.

The First Presidency, President Joseph Fielding Smith, President Harold B. Lee, and President N. Eldon Tanner, will serve as editors of all three magazines. Associate editors will be General Authorities whose specific assignments make them particularly concerned with the various age groups. These will be:

Continued on Page 4

For the children's magazine: President Kimball and Elder Gordon B. Hinckley of the Council of the Twelve.

For the youth magazine: President Kimball, Elders Marion G. Romney, Richard L. Evans and Howard W. Hunter of the Council of the Twelve, Elder Marion D. Hanks, Assistant to the Twelve, and Presiding Bishop John H. Vandenberg.

For the adult magazine: President Kimball, Elder Romney, Elder Hunter, Elder Thomas S. Monson of the Council of the Twelve and Bishop Vandenberg.

The following advisory committees have been appointed:

For the children's magazine: Elder Hinckley, Chairman, Antone Romney, Max Berryessa, General Superintendent David Lawrence McKay of the Sunday Schools, and General President LaVern W. Parmley of the Primary Association.

For the Youth Magazine: Elder Evans as Chairman, Antone Romney, Vaughan Hansen, Superintendent McKay, General Superintendent W. Jay Eldredge of the YMMIA, General President, Florence S. Jacobsen of the YWMIA, and William E. Berrett, administrator of Church Institutes and Seminaries.

For the adult magazine: Elder Monson, as Chairman, Antone Romney, Reed Bradford, General President Belle S. Spafford, of the Relief Society, Superintendent McKay, Superintendent Eldredge, President Jacobsen and Elder Barrett.

It was announced also that Mr. Green, editor of the Improvement Era for the past 20 years, has been named executive editor of the magazines. Managing editors of the magazines and staff members will be named later.

The Youth magazine will be the first one published by the Church for the young people.

The basic new adult magazine will consist of 96 editorial pages monthly. In addition to material of general interest, it is expected that it will contain sections or articles for the priesthood, for the women of the Church, and general teaching and leadership helps.

Further information on the changeover from the current to the new plan will be given in future announcements. This will include the names for the new publications.

Concerning circulation policies preparing for the changeover, the First Presidency's letter stated:

"Subscribers to the Improvement Era and the Instructor whose subscriptions expire between now and January 1, will be encouraged to renew their subscriptions in the usual way so as to have the benefits of the magazines through the rest of the year. Subscription credits remaining after delivery of the December issues will be automatically transferred to the new adult magazine

"Because of increased costs in paper, printing, postage and labour, a rate increase will be announced beginning immediately for the Era and the Instructor. Month-for-month credit will be given when the changeover is made. It has also been found necessary to increase the subscription price of the Children's Friend. Month-for-Month credit will be given Childrens Friend subscribers on the new children's magazine after delivery of the December issue.

"Also beginning immediately, the Relief Society will sell or renew subscriptions to their magazine to extend only to the December issue. Their current thought is that they will refund money to subscribers who have credit that reaches beyond December.

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With God at our side we cannot fail

by President N. Eldon Tanner



President Tanner

IT IS TRITE but true to say that never before in the history of the world have we or our young people been faced with more evil, serious problems, and challenges than we are today. Wherever you go, and regardless of whatever news media you pick up or listen to, or whatever company you may be in, we hear discussed and have forced upon our minds the importance of such questions as divorce and family disintegration, new morality, new freedom, new security, the "God is dead" theory, war and strife, riots, murders, burglaries, and all kinds of crime and deception.

It is most important that we be acquainted with the evils of the day and realise how insidious they are and accept our responsibility to guard against these evils. We should realise that the new morality is nothing more than the old immorality, that the new freedom is nothing more than disrespect for law and the rights of others and will lead to anarchy. The new security gives one the idea that the world owes him a living, and destroys individual initiative and infringes on his liberty and freedom.

I am convinced that the only way to guard successfully against these evils is to accept the gospel of Jesus Christ, which offers not only a better way of life but the solution to these and all other problems facing us today. In fact, we would have no more war or strife or any of the evils that I have enumerated if the world would accept God as the Creator of the world and Jesus Christ as its Saviour.

We as leaders and as members of the Church have a heavy responsibility to help our youth to know and understand that the Bible and the Book of

Mormon, which were written on opposite sides of the world, are records of God's dealings with his people on these two hemispheres. They are not fairy tales, but testimonies of many righteous men whose integrity cannot be questioned. These testmonies have been handed down to us by the prophets from Adam to the present day.

These records show that in every dispensation those who accepted the word of God and kept his commandments prospered and were happy, successful, and blessed, while those who denied God and Jesus Christ and refused to accept the gospel have suffered heartaches, defeat, Godless dictatorship, and general anarchy.

We all know the story of Moses and the Israelites. We know that when they followed the instructions of God and kept his commandments, they were blessed and preserved from their enemies, and how quickly they were left to the buffeting of Satan when they turned away from and ignored God and his teachings.

Another story with which we are all familiar is that of David and Goliath, how Goliath, that powerful leader of the Philistines, was slain by David with his sling. We should remind our youth of the words of these two men that show why David was successful and Goliath slain. David kept the commandments of God and had complete faith in his power. Listen to the boastful words of Goliath and to David's humble but confident, response.

"And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand . . . " (1 Sam. 17:44-46)

As a result, Goliath and the Philistines were defeated, and the Israelites were saved by the power of God. The scriptures are replete with records of individuals and nations who succeeded or failed as a result of their faithfulness or disobedience.

Also, we would appreciate and help our young people to understand that greatest leaders of recorded history, and of today, in industry and government, have always believed in God.

George Washington, in his first inaugural address, said: "It would be peculiarly improper to omit in this official act, my fervent supplications to the Almighty Being who rules over the universe . . . " And in his famous farewell address he said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports."

Abraham Lincoln, in that oftrepeated statement, said: "Without the assistance of that Divine Being, . . . I cannot succeed. With that assistance I cannot fail . . . "

It is very interesting and significant to know, as pointed out so well by Wendell J. Ashton in his article in the "Instructor," that Columbus had great faith in God. This famous explorer in his report to the king and queen of Spain wrote near the end of his letter:

"And the eternal God, Our Lord, gives to all who walk in his way victory over things which appear impossible, and this voyage was notably one."

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful and make great celebrations and give solemn thanks" for the privilege of bringing Christ's message to the peoples of these new-found lands. Because of his faith and courage he was able to withstand the mutinies and succeed in his mission. ("The Instructor," October 1966.)

One of our great industrialists, John D. Rockefeller, Jr., included in his creed under the heading "I believe":

"I believe in an all-wise and all-loving God . . . and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

"I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might."

Many who argue that Christianity has failed excuse themselves for their actions by saying that men who profess God and Jesus Christ are hypocrites and do not live the teachings that they profess. Too often men waste their time questioning even the existence of God instead of accepting his teachings and enjoying his blessings.

It is something like those who try to prove that Shakespeare never lived, that he was not the author of the Shakespearian plays, some of the choicest of all literature. While they waste their time arguing, others are enjoying the beauty and philosophy of his works.

Christ's teachings, which are so important to our happiness, security and exaltation, may be summed up in the Ten Commandments, the Sermon on the Mount, Christ's answer to the lawyer as to which is the great commandment in the law, and the Articles of faith as given by Joseph Smith.

Some of the Ten Comandments are:

"Thou shalt have no other gods before me.

"Remember the Sabbath day to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour."

No one will argue that the keeping of these commandments would not make for a better and happier individual or contribute to a happy and spiritual home, a better community, and a better world in which to live. You are familiar with the old Chinese proverb that says:

"If there is righteousness in the heart there will be beauty in the character;

"If there is beauty in the character there will be harmony in the home;

"If there is harmony in the home there will be order in the nation;

"If there is order in the nation there will be peace in the world."

In fact, the Ten Commandments leave us with the impressive message that we are free either to serve God and keep his commandments or be ruled by tyrants.

Then we have the answer that Jesus gave to the lawyer who asked him a question, tempting him and saying:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Homes are broken, individuals are confused and lost, and prisons are full of men who do not believe in God and who fail to love their neighbours. And many argue that we cannot be honest and compete, that we cannot love our fellowmen as ourselves without their taking advantage of us, and that we cannot apply the principles of the gospel in dealing with other nations.

There are those, too, who claim that the gospel is old-fashioned; that men through scientific development are becoming more and more self-sufficient and need not rely on God. Others argue that the gospel is too restrictive, that it takes away our liberty, and that we cannot enjoy the advantages of a broad education, accept scientific truths, and participate in worthwhile community activities.

This is just not true. We know that the Lord has given us the earth and all things therein for our use and for our benefit. We have been told to subdue the earth. As members of the Church we are encouraged to gain an elucation, to learn what we can, to prepar ourselves to take our places in the world, and to contribute all we can to the good and welfare of mankind.

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We be

by Elder Bruce R. McConkie

CERTAIN BASIC TRUTHS must be accepted by all men now living if they would gain for themselves the fulness of that reward which is prepared in the mansions of the Father. These great truths are known only by revelation. They are revealed in the gospel, and are most devoutly believed by faithful members of the Church of Jesus Christ of Latter-day Saints.

Many of them have been taught with power and conviction by the living Oracles who stand at the head of this kingdom. They have been taught in plainness, and with that authorisation and power which comes from the Holy Ghost and from no other source. May I be so bold as to recapitulate a few of these great fundamental truths.

WE BELIEVE that there is a God in heaven who is infinite and eternal an almighty, all-powerful being—a personage of tabernacle, a being in the express image of whose body we mortal men have been created.

WE BELIEVE that he has all power and all wisdom; that he knows all things; that in his infinite grace, love, and condescension for us, he has ordained the plan of creation, of redemption, of salvation, and of possible progression to an eternal exaltation on high.

WE BELIEVE that he is our Father in heaven, literally; that we are his spirit offspring; that we dwelt with him in the pre-existent eternities, were taught by him, saw his face, knew of the terms and conditions that apply to the plan of salvation, and desired with an overwhelming longing that we, his spirit offspring, might progress to the state where we would have glorious bodies, and would attain the state of exaltation he then had.

elieve

WE BELIEVE that he directed the creation of this earth, and all things that are on it; that he placed Adam and Eve, the first man and the first woman, here; commanded them to multiple and fill the earth with posterity, and to provide bodies for the hosts of spirit children who yet lived and dwelt in his presence.

WE BELIEVE that Adam fell that men might be; that the fall of Adam brought into the world a temporal death and a spiritual death—the temporal death being something that accompanies mortality and results in due course in the separation of body and spirit; and the spiritual death being to be cast out of the presence of God and to die as pertaining to things of the spirit or the things or righteousness.

WE BELIEVE that after the fall of man, the voice of God was heard by Adam and his posterity; that angels from the presence of God ministered unto them; that the gift of the Holy Ghost was poured out upon those who diligently sought the Lord—by all of which means the fulness of the gospel, the plan of redemption and salvation, was made known; and that this plan was revealed from age to age in periods that we call dispensations of the gospel.

WE BELIEVE that in the Meridian of Time the promised Messiah was born into the world as the literal Son of God; that he came into this world with life in himself, was the life and the light of the world; and by command of the Father (having the power to lay down his life and take it up again) to work out the infinite and eternal atonement.

WE BELIEVE that he is literally the Son of God as you and I are the sons and daughters of our parents, and, as the angel said to King Benjamin, that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

WE BELIEVE that he did in fact work out the infinite and eternal atonement; that he was lifted up upon the cross; that he died, was resurrected, rising again the third day to ascend to the Majesty on High.

WE BELIEVE that he ransomed all men, unconditionally, from the temporal effects of the fall of Adam, in that all men will be raised in mortality and live eternally in that state, body and spirit inseparably connected; and that he offered to all men a conditional ransom from the spiritual effects of the fall of Adam, provided that men would repent and abide in the truths and laws of the everlasting gospel that are revealed from age to age.

WE BELIEVE that the predicted era of gross darkness, of apostasy, came and succeeded the meridian dispensation, and that it was not until our day that the fulness of light and truth again burst upon the earth.

WE BELIEVE that God has spoken again; that his voice has been heard again among men; that again angels have ministered from his presence; that again the gift of the Holy Ghost has been poured out upon those who have sought the Lord—by all of which means once again the kingdom of God has been set up among men, the Church of Jesus Christ has been established and the decree gone forth that it will remain until the coming of the Son of Man, and of course, ever thereafter.

WE BELIEVE that Joseph Smith was the mighty prophet of the restoration; that by the grace an condescension of God (the young prophet having been prepared from eternity for his mission) he received line upon line, precept upon precept, key, power, and authority upon key, power, and authority, until all things were restored, and every power and grace was had again that would enable men to be saved and exalted in the kingdom of God.

WE BELIEVE, as our scripture so plainly recites, that Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D & C 135:3.)

WE BELIEVE that this plan of salvation—had of old, restored anew in our day—consists in these things: that men must come to a knowledge of the nature and kind of being that God is. They must learn his character, attributes, and perfections. They must have faith in the Lord Jesus Christ; must repent of their sins; must be baptised in water and of the Spirit by legal administrators who have power to bind on earth and to seal in heaven; and that then they must endure in righteousness and in faith, living by every word that proceedeth forth from the mouth of God, unto the end of their respective mortal probations.

WE BELIEVE something more: that neither is the man without the woman nor the woman without the man in the Lord, but that the gate to exaltation and the fulness of eternal life in the kingdom of the Father is the new and everlasting covenant of marriage; and just as men may enter in at the gate of

repentance and baptism, and work out for themselves a salvation hereafter by faith and diligence, so they may enter in at the gate of celestial marriage, and, conditioned upon keeping that covenant, come up in the resurrection as husband and wife, the family unit continuing through all eternity, and thus, eventually as members of the family of God, members of the Church of the Firstborn—become joint heirs with Jesus Christ, and receive, inherit, and possess all things.

WE BELIEVE that God is no respector of persons; that a soul is just as precious in his sight in this day as a soul has ever been in any age of the earth's history; and that he is just as willing now as he was in the days of any ancient prophet or any faithful people who have gone before to reveal to his children on earth the truths of salvation, and he will reveal them to any man who will come before him in faith, believing, seeking wisdom, as the young boy Prophet came when the hour had come for the opening of this final glorious dispensation.

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Testimony of the Elect

The difference the Gospel makes

by A. Eacock

LOUISE was born to a very poor family —mother, father, five brothers and one sister. The mother was a very small woman, the father was a fine figure of a man, reaching some six foot two inches in height. He was a good man and he loved his children, but he had a weakness for drink. It was when he lost his first child he took to drinking. Little Samuel died at seventeen months. He took it very hard. At the birth of his second son, he became sober, but when his third son was born and died at fifteen months, the drink took hold. He was never to give it up again until two months before his own death. For many years the poor little mother fought hard to look after her children, until they could look after themselves.

Many is the time father would come wild with drink and would be very angry. The mother would get her children up in the middle of the night and take them out in their night attire. She would take them into the woods away from their raving father. But when he was sober, a better man you could not find.

Altogether there were five children living at the death of the father. Louise was the eldest daughter and the closest to her father. When he died, she was heart broken, the whole world seemed to have stopped. After the

grief of her father had worn off, Louise became herself again.

At the age of nine, Louise went to live with an invalid lady who was a parson's wife. She would do little jobs before going to school and again in the evening. Louise's bedroom was along the passage. She was a very nervous child and often would run along to Mrs. Reader's room carrying a candle. She would knock and be bade enter. In she would go and tell her friend how afraid she was. Mrs. Reader would comfort her and tell her to kneel down and they would pray together. She would tell Louise there was no need to be afraid, as God was always beside her to keep her safe from all harm and danger. Louise would go back to bed and sleep. She was always brought up to believe in Jesus. She used to go to church on Sundays with her parents, in spite of her fathers passion for drink. Sunday was always a special day. After church they would all go for a walk across the meadows and pick flowers.

But as the years rolled by and the children grew up, everything changed. They didn't go to church anymore, and life became almost unbearable at times. Louise was always a loving person, always ready to give a helping hand to others. She would go miles on an errand. I cannot tell you what happened to Louise, but I can tell you she led a very silly and stupid life. So mixed up it was, she would drink and smoke, yes and swear. Many sad things happened to her, but in spite of her silly ways God blessed her with six bonny, healthy babies. They are all grown up now with lovely babies of their own, except the youngest boy who is twelve.

Now Louise came to realise just how much of a fool she was, and decided it was time to do something about it. But what to do she did not know. After a while she decided to turn to the only one who could help her. She turned to her Heavenly Father and asked God to guide her to a better life. She prayed in the morning and in the afternoon she had two visitors.

Two young men knocked on the door of Louise's home, she answered the door to the missionaries. The young men told her they had come to tell her about the true church of Jesus Christ. Louise was very interested and believed all they had to tell. The two Elders had come half way round the world to teach the true gospel. She began to go back to church, after so many years. The big difference was this church was the only true church.

Louise made many friends and soon her life was completely changed for the better. Her prayer had been answered. She really felt a much better

person and gave up her old life of drinking and smoking. As she became more settled in her new life, Louise became baptised and is a member of the true church of Jesus Christ.

To all who read this story, believe that it is true. If you are in need of help for anything, turn to your Heavenly Father. I know he will help you. To those who are not Latter-day Saints, join now and know the love, fellowship and joy that I have found.

I know it's true—because I am Louise.

I believe beyond a shadow of doubt that this is God's only true church.

The difference the Gospel makes

by Doreen Lucas

ONE of the first friends I made after my baptism was a young housewife and mother who had become a member a week earlier than I. As my membership grew from days into weeks, I realised that my friend had a problem. Her husband was in no way sympathetic to his wife's conversion and as time passed he became antagonistic. This made it difficult for her to attend services and to bring her small daughter. In time she asked me to pray for her so that she might remain strong in the faith even though unable to attend Church.

Some time later, I shall always remember, I shook hands with my young friend's husband after a Sacrament service. He had been baptised.

Not long ago Mike Macdonald talked to me of his conversion.

"An Elder once called it an unusual one, "he said. "While working, I like to listen to most things on the radio, particularly talks. Many are concerned with one religion or another. I had been doing just this when I had the misfortune to contract chicken pox."

"Wasn't this the time that you began to read about the Church" I asked?

"Having listened to points of view and discussions in talks on other faiths," he continued, "I decided to read some of the books my wife had in the house on Church doctrine."

It was as he thumbed his way through the Hayes Church Library (his wife is the Librarian) that Mike was converted.

The writings of Lowell L. Bennion made a particular impact on Brother Macdonald. He found them fair and

impartial, allowing the reader to decide for himself what he should believe. "Brother Bennion states facts," he said. "I was able to make right decisions because he made fair appraisals and left the rest to the reader." Mike was also touched by the Holy Spirit. The beginning of a wonderful testimony was his.

To know this young man is to love him. His devotion to the Church, his untiring efforts to carry out all assignments has gained respect and affection from those who work with him. He has a quiet but forceful personality and his firm handshake is something that is missed when Mike is absent because of duty.

Mike has a remarkable record of service. He soon became Hayes Branch Clerk and M.I.A. Superintendent. Later he was made on elder and the Watford District Clerk and then a Councilman. The Lord had further work for Brother Macdonald as it was not long before he was called as District First Counsellor to President Daniel Howell of the Watford District. In the latter part of 1969 he was appointed to the Board of the British South Mission as Sunday School Superintendent.

The changes in the life of Brother Macdonald are apparent to all his friends and family. "My father-in-law, although not a member of the Church, would like to give a talk on the difference that the Church has made to our family." he said. They are a delightful family of five, one girl and two boys. "We have a friend," Mike contined "who says, that although she would not become a member, the missionaries are welcome to come and talk to her because of the difference their teachings have made to me."

As I shook hands with this young man I felt that I had not only interviewed him, but learned from him, as well. He has a kindly regard for others. He is a realist, humble and honest in his convictions. I thanked God for Mike Macdonald in a world that needs more like him at this moment.

I HAVE heard it said that the reason I am in the Church is because God wanted it to be. What a beautiful thought, "Our Heavenly Father wants me! but to come down to earth again, I'm sure he wants all of us. Why then are there only 3,000,000 of us? My answer to this is 3,000,000 of us heard about the Church, thought about it, prayed about it, and asked God about it, and the fact that we received an answer is the reason we are here. I am sure God wants all his children back, but having given us our free agency, he patiently waits for us to turn to Him.

I am pleased to say, that at last, my wife and I and our two sons have all turned to Him and already we can see and feel how much more united we are as a family, and we are beginning to realise how much more happiness there is for us to share together, and with others. Of course, my family did not all make this move at the same time. I took almost three years. First my wife, then my younger son and I, followed by my eldest son.

My wife and I started together when the missionaries first called, however, halfway through the talks, I decided it was too much for me to give up smoking and turn to religion. Prior to their call, I had almost pushed religion out of my life. However my wife continued and was finally baptised, but it was almost two years before I even started attending Sunday Services. It was at this time that my younger son was invited into the Seminary class, and quickly became interested.

I still kept the Church at arm's length but I must admit that having met quite a few happy, smiling people at Church, my interest was aroused, I wanted to know what they were so happy about and also what the sisters were getting up to on Thursday evenings. I began asking my wife "how many were there?' who said what, and why? By these means I began to find out more about the Church, and eventually the Missionaries started to call again. On this occasion I told myself that they were here for Michael's benefit. All the same, I listened in, and one evening I heard it said that, following repentance and baptism, one's sins are washed away, and one can start with a clean slate. This was just too much to overlook, and so Michael and I were baptised and we began learning to pray Three of us were now members of the Church, and it was not very long before I had occasion to pray and ask for God's help due to illness. I was, and still am, amazed at the speed my prayers were answered, and I cer tainly don't need any one to convince me that God lives and is waiting to help us. A few weeks of prayer brought another event—my eldest son David listened to the elders and has now been baptised. Without doubt, prayer and faith in our Lord—Jesus Christ has transformed our family life, and I am sure that there is nothing quite so important as our membership in this Church and the happiness it has brought to us.

CHASTITY

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PROPHECIES

Do they come true?

by Elder LeGrand Richards

I LIKE the words of Isaiah, when he spoke of the Lord, "declaring the end from the beginning." (Isa. 46:10.) We are told that all things are known unto the Lord and that his purposes fail not; neither are there any who can stay his hand.

I like to study the prophecies. I think they are a lot easier to understand after they are fulfilled than when you look forward to them. Nevertheless, they are a guide along the way, because when they are fulfilled, we know that it is by the doings of God the Eternal Father, that he rules in the heavens above and upon the earth beneath and in the lives of men. Things pertaining to his eternal purposes don't just happen—they happen at His command.

You remember the prophecy of Isaiah, when he declared the destruction of Babylon, which was at the time the greatest city in all the world. I read a description of it, and it is wonderful. Isaiah said that it would never be rebuilt, that it should become the abode of wild animals and reptiles, that the Arab would no more pitch his tent there. (See Isa. 13:19-22.)

When Elder Howard W. Hunter and Elder Spencer W. Kimball came back from the Holy Land after Christmas 1961, I asked Brother Hunter if he saw Babylon. He said he saw what there was left of it. Just think of anyone but a prophet of God being able to say that one of the great cities of the world today would be destroyed and never be rebuilt.

In the Book of Mormon we are told in at least three places that we should study the prophecies of Isaiah. Moroni said that we should study the prophecies of Isaiah because they

would all be fulfilled. (Morm. 8.23.) Then in 2 Nephi, chapter 25, we read that we should study the prophecies of Isaiah because in the day of their fulfillment it would be given to the Lord's people to understand them. When the Saviour visited the Nephites, he told them to study the prophecies of Isaiah because the day of their fulfillment would be the day of the establishment of his covenant with his people, the house of Israel. (3 Nephi, chapter 20.)

I think Isaiah was privileged to live more in our day than in the day he was actually here upon this earth. He was able to see so much of what the Lord would do in the latter days. He saw us settled here in these valleys of the mountains; he saw the desert made to blossom at the rose; he saw the rivers flow in the desert, where we have built these great irrigation canels; he saw the water flow down from the high places, where it has been reservoired in the mountains for summer use; he saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah, chapter 35.)

Where can you find anything to fulfill that prophecy in all the history of the world except the singing of the sisters of the Tabernacle Choir. Then think of our people coming from all over the Church to sing in our conferences, like the Singing Mothers who sing in the Relief Society conferences. Truly, this is the center, you might say, of the singing people of all the world, and now with telestar, they are singing to all the world.

Isaiah saw the railroad train and the airplane and how the people would be gathered to Zion without even being able to loosen the latchets of their shoes.

A few years ago President David O. McKay went to Scotland to help organise the first stake in his bonny Scotland. When he returned, he reported to us brethren of the Twelve, telling us that he left London at two o'clock in the afternoon, stopped for a short period in Chicago, and was here in Salt Lake City that night to sleep in his own bed. Then he compared this to the time his family crossed the ocean; they were 43 days on the water with a sailing vessel and then had to cross the plains the best they could.

Just think of the day in which we live. Why has there been such a change? If the veil were parted and the world could know why there had been such a change since the Father and the Son appeared to the Prophet Joseph, anybody who confesses a love for God the Eternal Father would be glad to have the Mormon elders come and bring to them a knowledge of this work.

Isaiah prophesied: "For, behold, the darkness shall cover the earth, and gross darkness the people: . . . " and during that period of time the world made no progress. (Isa. 60:2.)

When I went on my first mission to Holland, they were still cutting grain with a scythe and a sickle; they had no electric lights or modern homes, and the streetcars were drawn by horses

Just think how the world has changed, because the Lord not only foretold through his prophets that darkness would cover the earth but said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old

men shall dream dreams, your young men shall see visions." (Joel 2:28.) And I could give you many illustrations of how this has been fulfilled.

I would like to return now to a statement in the Book of Mormon. You remember that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that, in the latter days, he would raise up a prophet from his loins by the name of Joseph, whose father's name was Joseph. He said, "Unto him will I give power to bring forth my word." (See 2 Ne. 3:11.)

That prophet was none other than the Prophet Joseph Smith. He brought us the Book of Mormon, as has been testified here today, and the Doctrine and Covenants, and the Pearl of Great Price, and many other writing. Concerning this prophet, the Lord said he would give him power "not to the bringing forth of my word only, . . . but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.)

As I interpret that, it means that the would be able to understand the scriptures and the spirit in which they were written. You remember the words of Peter who said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, unto the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scriptures is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

If all men reading the scriptures were moved upon by the power of the Holy Ghost, we would not have hundreds of churches claiming that they have the truth. If you just stop to think a minute, they have come into existence because men could not agree in their interpretation of the scriptures.

Thus this prophet of the latter days was to bring men to a conviction of the Lord's word that had already gone forth among them. And then the Lord said of this prophet, "He shall bring my people unto salvation." (See 2 Ne. 3:15.) He also said, "And I will make him great in mine eyes." (See 2 Ne. 3:8.)

Now, whatever the world may think of this prophet of this dispensation, we have the witness from God himself that this prophet would be great, and I think no prophet has ever lived, except the Redeemer of the world, who was greater than the Prophet Joseph Smith, for he has committed to this world a greater volume of truth and scripture than we have received from any other prophet.

I thank God for what he has done for me. When Isaiah saw the marvellous work and a wonder that would cause the wisdom of wise men to perish and the understanding of their prudent men to be hid (see Isa. 29:16), that to me is real, as well as his other prophecies. He saw that God would "set his hand again the second time to recover the remnant of his people . . .

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:11-12.)

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PROPHECIES

Do they come true?

by James R. Moss

IN THIS WORLD of unrest and rapid social change, it is sometimes difficult for us to believe that the prophecies and promises we read in the scriptures or hear from our Church leaders will be fulfilled, especially when present conditions seem to indicate the exact opposite will happen.

For example, we are told that if we obey the gospel and pay our tithing we will prosper financially,(1) and yet many of us remain relatively poor while others who reject the gospel gain great wealth; we are promised that if we obey the Word of Wisdom we will receive health and strength,(2) and yet many of us suffer from illness while others who indulge in alcohol and tobacco and drugs seem to remain physically fit; we read that blessings in this life are predicated upon obedience to law,(3) and yet many of us are unhappy and lack important social comforts in life while others attain these very things through breaking the law; we are encouraged to marry in the temple(4) and promised if we will be faithful we will be led to a companion within the Church, and yet the days and months go by without that happening; we are led to believe the Church will grow to fill the whole earth,(5) and yet in some areas we are not growing as fast as we did many years ago, in other areas not at all, and our own missionary efforts often seem to fail in spite of all we can do.

Faced with these conditions, it is understandable that we might ask ourselves: Will the prophecies of the Lord really be fulfilled? Will the promises of our Church leaders really come to pass? A study of three remarkable experiences in the history of the Church will give us the answer to

these questions.

One of the great—perhaps the greatest—missionaries of the Restored Church was Captain Dan Jones, father of the Welsh Mission and directly or indirectly responsible for the conversion of thousands to the gospel. In the Spring of 1843, he had joined the Church after emigrating to Nauvoo, and shortly thereafter was called to return to Wales as a missionary. The circumstances then seemed certain that he could accept this call, but on the night of June 26 one year later, Dan Jones lay on the floor of the Carthage Gaol with Joseph and Hyrum Smith, having accompanied them from Nauvoo following their arrest on false charges that eventually led to their martyrdom the following day.

During the night, Joseph turned to Dan and whispered. "Are you afraid to die?" He replied, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Then, as a Prophet of God, Joseph promised him, "You will yet see Wales, and fulfill the mission appointed you before you die."(6) If ever there was a time when Dan Jones could have doubted the promise of a prophet, that was it. Surrounded by a mob militia that had sworn to kill them, helplessly locked in a gaol whose guards were in league with their worst enemies, he could easily have disbelieved Joseph's prophecy. But despite the adverse conditions under which it was given, the word of the Lord through the Prophet was fulfilled, and the record of Dan Jones' life indicates he never doubted it. Through God's guiding hand, he was spared a martyr's death when, having been sent by Joseph with a message to Governor Ford, the guards refused to allow him to return to the goal and he escaped the Carthage mob to serve a glorious mission in Wales.

Six years earlier, Joseph Smith had made another prophecy that seemed unlikely to be fulfilled—that on 26 April, 1839, the construction of a temple in Far West, Missouri should be commenced,(7) and that on that same day the Quorum of the Twelve Apostles should depart from that place for their mission in Britain.(8) At that time there were thousands of Saints in Missouri, but in the Winter of 1838 they were driven from their homes and out of the state by mobs, Joseph and other Church leaders were imprisoned, and their enemies vowed this was one prophecy that would never be fulfilled. It was again a time when one could believe that the promises of the Lord through His prophet would never come to pass. But on the appointed day, Brigham Young and several of the Quorum of the Twelve met at the temple site, having arrived by different routes shortly after midnight, proceeded to lay the cornerstone for the temple, conducted important Church business, and departed for their missions to Britain.(9) The word of the Lord had once more been fulfilled.

The third experience involved the father of the British Mission, Heber C. Kimball. In 1848 the pioneers in the Salt Lake Valley suffered a severe famine, brought on by the cricket plague that year. The half-starved settlers were forced to ration the small amount of food saved by the miraculous coming of the seagulls, and their clothing soon became nothing but rags. It was during this period of intense suffering that Heber C. Kimball,

in the power of the spirit, prophecied to an astonished congregation that "States goods" would soon be sold in the streets of Salt Lake City cheaper than in New York and that the people would have an abundance of food and clothing.(10) With the high cost of transport from New York to Salt Lake City and the isolation of the pioneers, it is no wonder that Apostle Charles C Rich said aloud, "I don't believe a word of it." Even President Kimball doubted his own words, and upon returning to his seat remarked that he was afraid he "had missed it this time." But Brigham Young, the Prophet of God, said, "Let it stand!"

When gold was discovered in California the following year, thousands of prospectors streamed across the United States from the east coast to the west. Actuated only by their desire for wealth, they soon grew impatient at their slow progress across the country and upon reaching Salt Lake City eagerly exchanged or bartered off at extremely low prices their tools, clothing, provision and food for fresh horses and barely enough supplies to enable them to reach California. Again, the word of the Lord was fulfilled though the conditions of the time prompted even the Church leaders to question it.

The obvious conclusion is that the prophecies and promises of the Lord will indeed be fulfilled, even though present conditions may indicate otherwise. And these three experiences are not unique— they have been repeated over and over again in similar situations throughout the history of the Church. The scriptural records of previous dispensations of the gospel also verify this conclusion, as God's promises through His prophets from Adam to Paul have been fulfilled in the lives of the Israelites, Nephites and others.

What can we learn from this? We can learn, as in the case of Brigham Young and the Quorum of the Twelve at Far West, to help bring the prophecies of the Lord to fulfillment. We can learn, as in the case of Heber C. Kimball, that God does sometimes move "in mysterious ways, His wonders to perform," and that a promise or prophecy may be fulfilled in a way not yet known or even imagined by us. We can learn that the tendancy to disbelieve God's prophecies and promises is actually one of Satan's strongest temptations. Heber C. Kimball once recalled, "I have heard Joseph say many times, that he was much tempted about the revelations the Lord gave through him —it seemed to be so impossible for them to be fulfilled."(11) If a prophet can be tempted, how much more can we be tempted to disbelieve. And finally, on a very personal level, we can learn to trust our Church leaders— past and present—when they promise us blessings if we will live the principles of the gospel.

I pray that our faith may remain strong in times of adversity, that we may trust in the fulfillment of God's word, and that we may wholeheartedly accept the beautiful message: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."(12)

Footnotes:

1 Mosiah 2:22; D & C 59:3.
2 D & C 89:18, 20.
3 D & C 131:20-21.
4 D & C 131:1-4; 132:2-20.
5 D & C 65:2.
6 DHC 6:601.
7 D & C 115:11.
8 D & C 118:4-5.
9 DHC 3:336-340.
10 Whitney, Life of Heber C. Kimball, 388-390.
11 Ibid., 391-392.
12 D & C 1:38.

MY SON

O my son
Doest thou know how I ache for thee,
The longing to comfort that surges within my breast
And the knowledge that I cannot touch thee?
To hold thee,
To hold thee,
O my son.

O my God!
Wouldst Thou take him from me
And not give me even a chance to know him?
Art Thou not merciful, God?
Doest Thou not answer prayers?
My prayers, God,
My prayers!
O my son.

O my mother
Knowest thou not that my Father had need of me?
Grieve not so, mother, you will know me.
Canst thou not hear me?
I am near,
I am near,
O my mother.

Sharon Vann,
Bedford Branch,
Central British Mission

The poetry of Gillian Brown-Lee

REPENTANCE

Lord take from me the memory of this fault,
The haunting mist of hurt and misery
Brought forth through unkind acts.

Help me to ask forgiveness, and the hand
Of he whose loving trust I have deceived
And thrust aside,

That, having grieved, and righted wrong,
I may return, in peace to kneel with Thee.

THE MORTAL DAY

The sun glows on the horizon
Through a dispersing haze,
Then rising majestically,
Bathes each natural thing
In morning glory
As it rises higher in the heavens
The birds greet the day in wondrous harmony,
Fair flowers open wide their petals
To catch each fleeting beam
That gives them life.

As the hours pass, toward evening
The glaring power grows less,
And is replaced by a gentle, permeating glow,
Which in its turn is quenched
To make way for the moon's soft blueing light.
So, in our lives, we travel through life's day,
From tender beginnings,
Through the glaring beam, and searing light of youth,
On through the warm, but gentle afternoon,
And thence to the tender evening of old age.

FAITH

What is faith
The telling of a fear to our dear Saviour's
Gentle, listening ear,
Knowing that He will be forever there,
When, with heartfelt thanks,
We speak to Him again.

HOW GREAT THE POWER

How great the present need for there to be
A staff on which to lean eternally,
A rod to guide us through the maze of life,
The maelstrom of destruction and of strife.

How great the need for courage and restraint,
For strength to right the wrong, and skill to paint
The signposts that the Lord would have us hold,
To guide all erring sheep into His fold.

How great the need to spread His Gospel true,
To bring His saving love to all those who
Cry out to Him, and call for help, indeed
At this dire time, how truly great the need.

THE TITHE

I have the breath of life, the bread I eat,
The sun and moon to light me on my way,
The wonderous hills, that so majestic, rise
Above the valley deep, or landlocked bay.

I have a husband dear who guides me well,
Four children to enliven each new hour,
My blessings are unmeasured, as I live
Within the Holy Priesthood's mighty power.

The Lord is generous, and in return,
He asks for but a tenth of all I earn.

THE REFLECTION

In my mirror, what do I see,
Is that reflection really me,
Is that my smile that lights the room,
My frown that spreads encircling gloom?

Within my glass, can I be caught,
When sliding from the things I'm taught
Or is my mirror always kind,
With proof of faults I've left behind?

TODAY

Today I have shown kindness to a friend
And know that wondrous feeling that can bend
The heartstrings till they gently, quietly sigh,
I have not let this precious day go by
Without a thought for any Sister dear,
Today I have both smiled, and shed a tear.

So as this day slips by toward memory,
It's lesson will stay constantly with me,
Repentance brings reward in conscience clear,
In loving gratitude and friendship dear,
Now, seeing the sweet love shine in your eye,
I know I have not let this day go by .

A Place of Understanding

IN THE CITY of London stands a building called "Goldsmiths' Hall." It is the headquarters of the Guild of Goldsmiths. To this hall all young men who have served their apprenticeship and aspire to becoming a "Master Goldsmith," must bring their "Masterpiece"—an article in gold or silver designed and made by themselves—and, sponsored by their master who has trained them, be interviewed by the leaders of the Guild before they are appointed. Having been judged worthy of entry by the leaders he then takes the oath of the guild, and signs it in a register of masters dating back hundreds of years.

He is then free for a short while to wander around the building, and study a wonderful display of the goldsmiths' art that is contained there. Here is truly an Aladdin's Cave of treasure collected over hundreds of years—a goblet that Queen Elizabeth I drank from at her coronation; the goblet our present Queen drank from at her coronation; a piece from South America, which I believe could have been made

WHICH CANN

by William H. Dutton

by our friends the Nephites; another piece dated about 1000 BC, and many others to delight the eye with their beauty and craftsmanship.

If our new member lifts his eyes in the great hall he will also see a legend written around the walls near the ceiling, and in part it reads, "But where is the place of understanding? It cannot be bought for gold or for the weight of silver." Despite it's thousands of years of tradition by the world's finest craftsmen, the question is not answered. It only knows that gold and silver and other riches are not to be counted in the balance.

We have been divinely blessed to know that in these latter-days the "Place of Understanding" is within the Church of Jesus Christ. Didn't your understanding grow when you were baptised? Doesn't it grow everytime you humbly go down on your knees and ask for guidance?

The "Place of Understanding" is where the priesthood dwells in righteousness. It is where any member of the church is striving to magnify his or her calling with Faith, and Love and Prayer.

The "Place of Understanding" of all things is in the gospel of Jesus Christ re-established in all it's fullness in these latter-days. "And whatsoever ye shall ask of the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you." (3 Nephi 18:20). Could you wish for a better promise!

I give you my testimony brothers and sisters that your understanding will continue to grow throughout your life in the church. It started to grow when you accepted the missionaries into your home. It grew a little more when you arose from the waters of baptism and were blessed with the Holy Ghost It grows with your Patriarchal Blessing, and each time you visit the Temple.

We have so many "Places of Understanding." So many treasures beyond price. I pray that we may be inspired to share our treasures with our neighbours. To bring them to this "Place of Understanding." It cannot be brought for gold or for the weight of silver.

OT BE BOUGHT FOR GOLD OR FOR THE WEIGHT OF SILVER

His life was gentle . . .

A tribute by his son-in-law, Rodney A. Fullwood

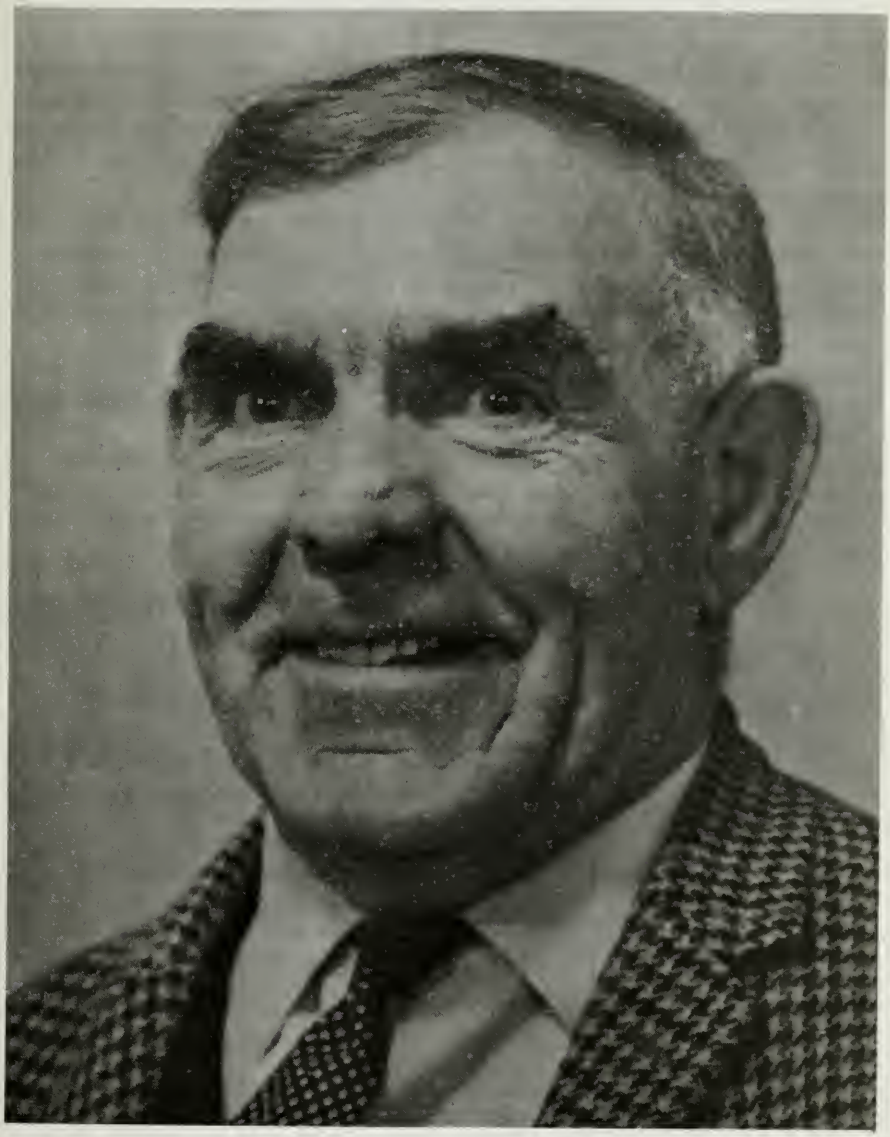
THOMAS JOSEPH BOURNE was baptised at the age of 17 and attended church at Durham House, Liverpool when it was the headquarters of the European Mission. There he met such church authorities as James E. Talmage, John A. Widtsoe and the late President David O. McKay. He died in his 63rd year and will be greatly missed by all who knew him; especially his wife, 6 children and 17 grandchildren.

His life was one of concern for his fellow men. This is not a trite statement. I cannot recall hearing him criticise or find fault with anyone. To him all men were inherently good and it can be truly said of him, as of Nathanial he was "an Israelite in whom there was no guile." People would respond to his faith in them and were better for having known him. As a Home Teacher it would be difficult to find his equal. He may not have been a great theologian or elequent speaker, but his families knew that he loved them and this worked wonders in the lives of some who had hitherto been unresponsive to the gospel message.

There are many who will always remember him as "Uncle Tom" for his family included all his fellow men. His wife recalls a recent evenings drive with him which illustrates this loving concern. They were driving through Liverpool when they just "happened" to go down a street where lived a church member. As they pulled up in front of the house Sister Bourne remarked, "'I knew we couldn't go out for an evening without making a visit to someone."

Brother Bourne was a big man topping 6 feet, solidly built with a heart that matched his physical size; there was room in it for all of us. His grandchildren loved him and knew instinctively that when they were playing with him the rest of the world ceased to exist.

His patriarchal blessing stated that he would "hold up the arms of the Melchizedic priesthood." Do you recall the story of Moses who covenanted to hold up his arms that the Israelites would be successful in battle. Strong as he was, his arms tired and the priesthood held them up for him that the soldiers may see and take courage (I imagine, in the same way that modern men gain strength from seeing their flag held aloft). In like manner "Uncle Tom" held up the arms of his



brethren and, although his calling was not to preside, those who worked with him will testify of his great sustaining influence.

I know no other man who personified Antony's tribute to Brutus so well:—

"His life was gentle; and the elements so mixed in him, that Nature might stand up and say to all the world, This was a man!"

May we, who are so much poorer by his passing, but so much richer for having been associated with him, endeavour to follow through with the challenges he gave us. We who are of his faith should think of him and be more loving to our fellows; more forgiving; more conscious of our sacred responsibilities in genealogy and temple work. We should eschew fault-finding; help the needy; visit and comfort those who are sick or who mourn.

To his friends and loved ones who are not members of the Church of Jesus Christ of Latter-day Saints may I suggest you prayerfully consider his desire that you should all embrace the 'restored gospel.' If you think that a faith like "Uncle Tom's would enhance your lives. If at any time when he has shared his conviction with you, you felt a warmth and a desire to know a little more, then please spend a little time in prayer and study considering the testimony of his namesake—JOSEPH SMITH.

A few of his family visited at his bedside a few hours before he passed away he asked whether or not we were going to Sacrament meeting that evening. We assured him we were and he said that was right.

His richest legacy to his children was his deep convictions of the personality of his Saviour and the importance of our church responsibilities, as manifest by this little incident.

There is no doubt in my mind as to where Dad is now. I only hope that I can live worthily so that one day I may see those big arms outstretched in welcome once again and hear him ask with genuine concern "How are you Rod? I've been waiting for you."

YOUTH

"Youth is not a time of life; it is a state of mind We grow old only by deserting our ideals ... You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

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LONDON STAKE MISSIONARIES PLAN TO KEEP THEIR CONVERTS



Joseph Hamstead

DAVID O. McKAY exhorted every member of the Church to be a missionary to bring at least one convert into the Church each year. But in attempting to comply with this appeal, each of us faces difficulties, problems which are special to the individuals involved. This article is an account of the way in which London Stake Mission President Granam Hawkes is leading his stake missionaries and the seventies of the Stake into a programme of correlation with the elders of the British Mission.

Stake and mission presidents, Joseph Hamstead and W. Dean Belnap, have recognised that the co-operation which has existed between full-time and local missionaries in past years is no longer sufficient. We have been reading, in successive articles by James Moss



Graham Hawkes



Bro. Moody

published in these pages, of the early days of missionary effort in these islands. In those days, the representatives of the Church of Jesus Christ had little need to spend a long period of time in the teaching of the Gospel to a contact. The majority of converts immediately emigrated to join the Saints in America, where their knowledge could be consolidated.

As time passed, the concept of "Zion—where the Saints are" became more usual, and it was necessary to give a new member a much firmer foundation of knowledge upon which to maintain his testimony. Accordingly, it was not unusual for a contact to be taught continuously for six months prior to baptism.

At the present time, investigators are being taught ever more rapidly. With the introduction of the "uniform system" it became normal to set a baptismal date some five or six weeks after the initial contact. Effective as this means of teaching the basics of Gospel doctrine is, it has brought in its trail a fair number of problems. Chief among these is the difficulty of assimilating someone who is originally a complete stranger into a ward in such a short period.

Frequently the relevant ward organisations are well co-ordinated, but unfortunately it can come as rather a shock to the newly-baptised member to be invited to one function after another and the best intentioned Home Teacher may receive a frosty welcome if he arrives in the middle of a favourite TV

programme. What is needed is correlation—the programming of activities to suit the individual needs of missionary contacts—during the conversion and assimilation process.

John A. Widtsoe has suggested that priesthood missionary work may be considered in three parts—finding; teaching or converting; and holding or fellowshipping. In these latter days it is generally recognised that there is little time available to be wasted in spreading the news of the Gospel, and Latter-day Saints recognised that it is their duty, in accordance with the commandment given by Jesus Christ, to "Love thy neighbour," to promote the spreading of the Gospel. Therefore, we must all consider how best we are qualified to participate in the Priesthood Missionary Programme.

MEMBERS—as local residents you come into contact with many members of the community each day. You have a range of personal friends numbering from a dozen or so to several score; moreover you are acquainted and on speaking terms with many more. It would be impossible for a full-time missionary to acquire such a circle of listeners, he must walk from door to door seeking that 'golden contact.' Yet think back over the past year, for each convert baptised in your ward as a result of street tracting by missionaries, was there a corresponding conversion as a result of a referral? One baptism will result from twenty referrals submitted by a member who is unwilling to have his name mentioned to the contact. Yet if you will take someone to a Church meeting and then arrange for them to meet the missionaries in your own home, then one in two such referrals will result in a baptism. What you will be doing, is to carry out the preparatory work, to lay a foundation upon which the missionaries may build a testimony of the Gospel. More important, you are setting a vital example to your friends, your light is shining forth.

MISSIONARIES—as teachers of the Gospel, you are following closely in the footsteps of our Lord, and of such great missionaries as John the Baptist, Peter, Paul, Matthew Cowley and Wilford Woodruff. You must become expert in your field of knowledge, you must be able to construct a lasting testimony of the Gospel in the hearts of your contacts, and to prepare them to join the community of Saints in the ward. It is important to work with the local leadership and members to ensure that the member is converted to the Gospel, and not to the missionary who teachers him. The introduction of local members into the teaching programme, and taking the contract to Church as soon and as often as possible, so that he becomes familiar with the local members and ceases to depend entirely upon you, you will help to avoid this difficulty

HOME TEACHERS—priesthood holders carry the responsibility for the third phase of the missionary programme. They are the experts in fellowshipping newly-baptised members, and it is their duty to help converts become assimilated into the every-day life of the ward. This is best achieved through correlation with the missionaries, the Home Teachers being introduced to the converts at the correct time, in order

to ease the changeover from missionary teaching to member fellowshipping.

How can these groups correlate their activities and bring their expertise into the forefront of missionary activity? In accordance with the order of the Church, Melchizedek Priesthood holders have been ordained as Seventies, and organised into a Seventies Unit within each ward of the London Stake. The Seventies Unit Leader in each ward is set apart with the specific role of adviser to the bishopric on missionary affairs. It will be his job to co-ordinate with the full-time missionaries, the efforts of stake missionaries within his ward, and to correlate, by participating in Priesthood Executive Committee and Ward Council meetings, their efforts with those of Home Teachers, visiting teachers and auxiliary leaders.

This Seventy maintains a record of each missionary contact from first meeting until a period nine months after baptism. During the first months of membership it may be that a convert family will be home-taught by members of the Seventies Unit. In this way continuity is maintained during the transition period from conversion by the missionaries to active membership of the ward.

The Seventies Unit Leader does not have authority to assign full-time missionaries. In this respect he must work with the District Leader, who is the authorised representative of the Mission President. However, the Bishop by virtue of his authority as President of the Aaronic Priesthood within his ward, supervises baptisms within his jurisdiction. The Seventy will therefore represent both stake and full-time missionaries to the Bishop.

In its application to mission branches this application of the Priesthood Missionary Programme is somewhat limited. It is not the order of the Church for Seventies to be ordained in branches, and branch presidents, as Elders, do not hold the same keys of presidency of the Aaronic Priesthood within their jurisdictions as do bishops. They are therefore unable to exert authority over full-time missionaries in the matter of baptisms.

Branch presidents might do well to consider the advantages to be gained from the appointment of a special missionary adviser within the branch, however. It is probable that full-time missionary district leaders would welcome the introduction of a correlation programme as a result of adopting and adapting that which is now under way in London.

The theme of this new approach to the Priesthood Correlated Missionary Programme in this country has become "Let's Grow Together, Believing . . . " an excellent prediction of the results to be gained through its application.

ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps." —Joseph Fielding Smith

STAR NEWS

BIRMINGHAM STAKE

The WORCESTER Ward have held two ward dinners recently, Chefs on both occasions were Eric Mortimer and and Frederick Passey. They ended a very pleasant evening by watching two films, "Crossing Australia in a Lorry" and "The Firth of Forth Road Bridge."

At the second evening the dinner was followed by a dance.

May 9 proved to be a very full and exciting day for the Birmingham Stake. The morning started early for a group of young people from the Birmingham Ward, who took a sponsored walk from the Handsworth Chapel to the Woodsetton chapel a distance of some 10 miles. They made good time—and good rewards—some collecting £10 each from their various sponsors. They arrived early for the Stake Seminary Graduation Programme which began at 10 a.m.

Over 100 young people and their parents attended the ceremony, testimony meeting and banquet. Francine Johnson, daughter of President and Sister Clifton Johnson of the Central British Mission, received a 3 year certificate of graduation as she had previously attended seminary in Utah. 19 other students received 2 year certificates of Achievement. Younger students were awarded letters of commendation. John M. Madsen, Seminary Co-ordinator for the Midlands area, and Stake President Derek A. Cuthbert, presented the awards.

The proceedings ran over time, and those taking part in the Speech Festival had to hurry from the banquet in the Cultural Hall back into the chapel. Lynn Harrison the Stake Speech Director had everything very well organised and 26 entrants of all ages

took part, no-one received less than an Excellent rating.

At 6 p.m. the Roadshow Festival began with John Madsen and David Mace acting as the judges who were reluctant to give their decision. Again the standard of entries was very high and like the Leicester Stake and Central British Mission the theme was "Around the World," in preparation for their joint convention in July.

Birmingham Ward were first on the programme and they chose a travel agency for their scene, with a family undecided where to go for their holiday. The clerk showed them posters of various countries such as France, Spain Eygpt, India, Japan, Russia and Mexico, and people dressed in National dress came out from behind the posters and either sang or danced. Unfortunately they neither said or did something to put the family off a long visit to any country, so they finally decided to take a trip around the world.

Birmingham 2 also chose a travel agency, but they had an American tourist looking for a place to visit. They also had an ingenious backdrop of painted bodies in national costumes and the heads of real people, such as one sees at the seaside. They gave one or two twists as the characters came to life, for example, Frank and Joan Tennant made a delightful pair of penguins from Alaska, and Arthur Tildesley gave a very realistic impression of Tom Jones for Wales—the resemblance was quite remarkable.

Birmingham 4th Branch portrayed a Missionary reunion, and acted out various mishaps or misunderstandings that had occurred in different countries.

Walsall Ward excelled in colour and costume as a Grandma Winkle somehow got involved in a mystery plane trial, which landed her and the pilot in foreign countries. She almost got included in a Sheik's harem, and was tied to a totem pole by the Indians.

Woodsetton on the other hand took a theme of 7 Brides for 7 Brothers, and instead of chasing around the world, they had 7 lovely young ladies of different nationalities chase after a bashful sailor to his English home, where they met and married his brothers, a happy solution for all concerned

Worcester chose the medium of Television and portrayed a Paris Fashion Show, the World Cup in Mexico, the European Song Festival and a Hollywood Movie.

After what seemed a very long interval, in which the Birmingham Ward Girls quintet gallantly sang song after song, the judges decided that Birmingham and Walsall had tied for 1st place.

Lichfield Branch put on their show after the judging had taken place, because their leading man was late after a quick dash from the Maternity Hospital in Sutton Coldfield, where his wife had just given birth to a son.

So all in all it was certainly a day to remember.

WORCESTER Ward held a Ward family night on May 15, in which all the auxiliaries participated by putting on shows.

Primary children sang songs, recited poems and gave a tap and ballet display. M.I.A. put on their "Around the World" Roadshow, while the Relief Society told a story and sang. The Priesthood performed a play entitled "The King that wouldn't Laugh" and the antics of the comical horse, dancing and counting made everyone else



Who will buy? Wonders Flower Girl Sally Keyte.



Competitors in the fancy dress.



Everyone gathered round for the jelly eating contest.



Gordon and Linda Keyte put the finishing touches to the Primary stall.



Carol Green serving refreshments.

laugh. The final result was a very enjoyable Family Night for everybody.

It was the sort of weather, that "only a dog would be out in," when most people with sense stay indoors and those who do venture out, travel by bus.

But rain or not, this was the day chosen for Woodsetton's sponsored walk, so in true saintly spirit members set off from just outside Stafford, cheery and guarded as well as possible from the cruel weather. Spirits were still high, and legs apparently still sturdy, after fifteen miles. The rain was perhaps a blessing in disguise, for it kept people cool and helped quicken their pace. One sprightly member, Ian Smith finished in 5 hours flat! Others arrived during the next three or four hours., Bishop Slater, seven year old Rachel and nine year old Julie Craven arrived last at 3.15 p.m. The entire party had finished the course, tired, aching and relieved that it was over, but with a sense of achievement that was echoed in Rachel's excited cry of "Daddy I've just walked 20 miles." She could have added that she had just played her part in helping the Church pay off its debt ready to have the chapel dedicated.

SUTTON COLDFIELD, the newest branch in the Stake, held its first organised event on June 6 with a Garden Fete in the grounds of the Central British Mission Home. They chose an Olde English Country Garden Fayre as the theme, and the sisters dressed in long dresses. Young girls from 8 to 20 strolled around with baskets selling oranges, toffee apples, flowers and hankies, while the brethren and boys



A prize every time—Maureen Cuthbert in charge of the bottle stall.

manned games of skill such as darts, tin shie, bagatelle and fishing.

The weather was perfect for the occasion and the grounds were at their best with the rhododendrons in full bloom. Other attractions included a Fancy Dress parade for the under 12's a Grand Jelly Eating Contest, which had to be divided into under and over 16's, because there were so many entrants. It was won by Derek Green, Sutton Coldfield, for the under 16's and John Hill of Birmingham 4 for the older ones. Over 300 people visited the Fayre and the Missionaries showed the film "Man's Search for Happiness" three times in the lounge of the home, to over 100 people.

BRITISH MISSION

On April 7 NORWICH Branch held its Speech and Quartet Festival. Annette Burberry conducted the evening, which commenced with Stephen Mitchell presenting his speech in the 12-14 age group. This was judged Superior by three judges, David Rosser, Valerie Rosser and Evelyn Mitchell.

The intermediate age group had three entrants and Anthony Warren was considered the best, while Trevor Bidle was Superior in the 19-29 age group. The judges commented that the speeches presented were of a very high standard.

One quartet was entered from the younger age-group which naturally was Superior. In the older group a quartet consisting of Trevor Bidle, Patrica Neal, Shirley French and Margaret Erwin won the sacred quartet and then the popular quartet with a song entitled "Mocking Bird Hill."

The Branch Relief Society entertained forty of its members and guests on April 4, when they held their annual banquet. Sheila Johnson conducted the evening's programme, and with her counsellor gave a brief introduction to the Relief Society and a lesson. The decorations were good visual aids as small displays of the five major activities were on show also with a concise history of the Relief Society. Flags of nearly all the countries in which Relief Society thrives decorated the walls, and the sisters came dressed in the many different national costumes which emphasised the world-wide organisation of the Society.

Before the buffet the programme was instructional in the form of small plays which denoted the valuable work the women of the Church were doing, and demonstrations of how to be a good house-keeper, shopper, and how to master the arts of knitting, dress-making and sewing.

After the delicious food the entertainment consisted of singing by the "Singing Mothers," vocal and musical solos and poem recitals which concluded a very happy evening.

On Saturday April 25, the MEDWAY Branch M.I.A. were hosts to the Gillingham Borough Council's Youth Club Arts Festival, at the Medway Chapel. The M.I.A. made a good showing, winning: A Silver Certificate for Verse Speaking, a Bronze Certificate for 12-18 years Quartet, a Silver Certificate for 18-30 year Quartet, a Gold Certificate for 12-30 years Choir.

A Salvation Army Youth Group "The Torchbearers" played various selections for entertainment during the evening.

The Adjudicators were local school

teachers, who gave much constructive criticism and complimented Medway M.I.A. on their attractive appearance. Everyone who attended had a most enjoyable evening.

The NORWICH Branch Sunday School Superintendency recently held a roast chicken dinner for all their faculty and guests. Over thirty attended. Bert Martins provided taped music during the meal and Superintendent Patrick Fleming thanked all those attending for the parts they played in Sunday School. Special emphasis was given to Evelyn Wilson and Thomas Wilson for the fine work they both do in keeping the chapel in such a neat condition as janitors.

After the meal, a film was shown by Robert Pillar entitled "The Worth of a Soul," which enthused all to be better acquainted with those who attend the Sunday School and help them to grow spiritually.

The recreation hall was decorated with records and record albums and the lights tinted by filters on May 12 when a discotheque was held. Ann Sillett conducted the evening of modern dancing and most of the sixty who attended brought records, to dance to. The refreshments of cheese rolls, hot dogs and soft drinks provided the energy, and the "Clowns" alias Dean Wilson, Trevor Bidle and Margaret Ewin provided additional music which added flavour to a good evening's entertainment.

When the HAYES Branch Relief Society held a Candlelight dinner recently they took as their theme, "An Affair to Remember" and all did their

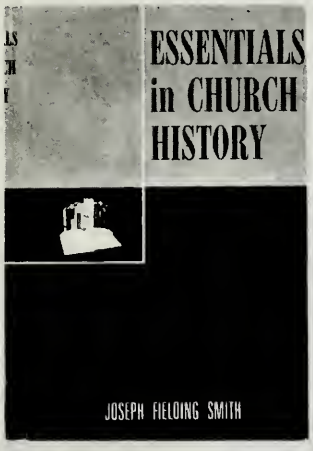


Hayes Branch singing mothers.

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best to live up to it. The food was prepared by LaRae McDaniels, Andrea Sheehan, Marjorie Cox, Doreen Lucas and Dorothy Parish, and served by three girls from the Gleaner class of M.I.A. Maureen Flin, Lindsey Adams and Anne Pascal. Sisters Parish and Lucas were also responsible for decorating the hall. Helen Ducan wrote and produced a skit on the day-to-day life of Branch President Phillip R. Green and his family. The Singing Mothers sang "Called to Serve," directed by Gun Henrichsen, who also sang a solo.

Presentations were made to the Visiting Teachers, with a special one for the oldest, Sister Eleanor Norris, also to the Branch President and to President Peter D. Oliver, former President of the Branch and now 1st Counsellor in the Watford District Presidency. At the end of the evening, each of the sisters received a souvenir egg-cup. In all, fifty-five people attended the dinner, and all found it truly an affair to remember.

The branch held a sponsored walk in aid of their Building Fund in April. The walk, which was originally conceived as a Sunday School project but later passed to the M.I.A., was organised by Roger E. Burden and Maureen Flin. It was planned to cover a fourteen mile course from West Ruislip tube station to Swakeleys Road, via Harefield and Denham, However due to a navigational error during the actual walk, the eighteen participants evenually walked twenty miles finishing back at West Ruislip. The intervening distance included golf-courses, ploughed fields, country roads, a gravel pit and a narrow path between two lakes, at one point the walkers crossed the Grand Union canal on the gates of Denham Lock. The weather was far from perfect



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and the going very muddy, but never theless all eighteen finished the course and raised approximately £50 for the Building Fund.

CENTRAL BRITISH MISSION

After having had the Mission Pitch finals in March at Northampton, digging their way to the chapel through the snow drifts, the Central British Mission met Birmingham Stake for the Zone Play Off on April 4 on a bright sunny day. There were new opponents for the Mission, as it was the first Zone competition for the newly formed Stake.

Alan Tisdale and David Mace of the Stake had organised the venue and acted as hosts at a school with 2 gyms at Yardley, just outside Birmingham, and Malcolm and Heather Coombs of the C.B.M. brought their teams along and helped with the refereeing. President Stanley Woods from the Stake and President Clifton Johnson the Mission President addressed the competitors at the end, congratulating the winners and commiserating with the losers.

The honours were mostly in favour of the Birmingham Stake as they won the men's and ladies basketball, junior and senior 4-a-side football, netball and Junior volleyball, junior singles and ladies doubles table tennis, but Central British Mission easily held their own in both mens and mixed volleyball, senior singles and mens and mixed table tennis doubles.

It was amusing in some ways that some of C.B.M.'s previous finalists were now their opponents. However, this only led to tougher competition.

Sisters and their husbands enjoy a candlelight dinner.





Susan Robey and Martin Skeates as Patricia's children and Margaret Robey as Grandma Mack in "Am I my sisters keeper".



Lincoln primary children smile happily as they present their Sunday evening programme. "Portraits" on May 17.

LEICESTER STAKE

Five Wards and branches entered the Roadshow Festival this year to display their talents and ideas on the theme "Around the World." Obviously a lot of hard work had been put into the shows which resulted in a good evening's entertainment.

Nottingham Ward, the eventual winners, based their show on a boy with a "magic" dog, who could talk to him and took him to M.I.A.'s all round the world to show him how good they were and then returned him to England to build up his own M.I.A.

Hucknall concentrated on comedy, with a boy and girl looking for the moon. They finally found it in England after travelling through Africa, Hawaii and Spain.

Leicester used a dream sequence with a husband falling asleep after discussing holidays with his wife. He dreamed that he visited Australia, France and Hawaii,, but one or two mishaps made him decide when he woke up that their holiday would be spent at Skegness.

Mansfield and Nuneaton also entered the Festival and it was difficult for judges, Geoff Harris, Nottingham, John Clark of Derby and Jean Taverner of Leicester to reach a decision.

On Saturday, April 4, most of the COVENTRY Ward Sunday School Faculty, and husband/wives and friends visited the Midland Star Chinese Restaurant for a meal.

On April 6 the LINCOLN Ward M.I.A. presented their own version of the Crucifixion. The script and action were entirely their own, most of the work being done by 14-year-old Sue Metcalfe, and all the cast were aged 12 to 14 years. The stark simplicity of the short scene, in which there were no props or costumes, except for the Christ figure, was full of impact. In the main, those who took part were not members of the Church, but youngsters who enjoy coming to M.I.A. and who are becoming more attached and involved in ward activities. To conclude the programme, Brother Neilson gave a very moving poem, and Brother Larson and Brother Harrison both sang. Afterwards refreshments were served.

Daisy Davies opened the Lincoln Relief Society celebrations on May 6 of the 128th Anniversary, with a poem "Walking in the Snow." This was followed with an imaginative talk on the beginning of Relief Society by Pauline Trout. Then Ivy Graham sang "Bless this House" and "Two Eyes of Blue." Sister Graham is a widow and a recent convert to the Church, she was baptised just 16 days after her first meeting with the Missionaries. She was a leading light in amateur Operatics at Lincoln in her younger days, and she thrilled the sisters with her lovely voice. The programme continued with a poem by Mary Hodkin, "Sanctuary," and the R.S. President Sybil Skeates read a moving story about Visiting Teachers. Two testimonies were heard from Lillian Harrison and Evelyn James. Then a play followed entitled "Am I My Sisters Keeper," the part of the mother being played by Janice Grundy and the Grandmother by Margaret Robey. The usual wholesome refreshments were forthcoming and enjoyed with the usual Mormon appetites.

At the end of the Seminary Year Certificates of Achievement and letters of commendation were presented to the students at a special ceremony. 14



Young members of the Lincoln M.I.A. present their version of the crucifixion. This scene represents them laying Christ in the tomb.

received Certificates of achievement, and 23 letters of commendation.

The Stake M.I.A. Swimming Gala was held at the new Beechdale Swimming Baths, Nottingham, and the final results were as follows: Leicester 41 points; Nottingham 31 points; Derby 18 points; Hucknall 15 points; Coventry 8 points; Eastwood 4 points.

SCOTTISH MISSION

EAST KILBRIDE Branch is very proud of one of their newest recruits, Ronald Wilson, who raised a considerable sum of money from a sponsored run he made to Kilmarnock Building from East Kilbride. Brother Wilson is a recent convert, and Elder David Simmons who baptised him, made the run with him. They completed the twenty miles in 4 hours 15 minutes. Both stated that they felt a tremendous strength of spirit while making the run.

The Scottish South District Relief Society recently held a Painting Competition, participation was very good. The winners were: Joyce Roberts, Ayr branch, first; Elizabeth Divers, Snr., Stevenson branch, second; and Helen Chisholm, Kilmarnock and Elizabeth Sneddon, Hamilton, third equal.

At the South District M.I.A. Speech and Quiz finals held at Kilmarnock both young and old participated and great fun was had by all. The "New Look" Speech Festival was very successful, fully competitive with prepared talks being strictly timed by adjudicators. The younger section was won by Cheryl Christensen of East Kilbride, and the older section by Mary Smith, Dumfries. Both received a gift voucher for one guinea.

There was also a new look in the Quiz finals. Two under 16's and two over 16's formed each branch team, with a team captain chosen. Quiz master Malcolm Keir kept all participants on their toes with questions on sport religion, history, and basic general knowledge. Teams battled through quarter and semi finals with a bell or buzzer for each person. Speed in answering the questions was the winning factor, and the two teams who reached the final were Kilmarnock Branch and Hamilton Branch. After a close contest, Kilmarnock won. The winning team consisted of John and Mary Raeburn and Margaret and Andrew Kerr. They now hold the Top Branch Quiz Shield for one year, but everyone who participated are determined to do better next year and win the shield themselves.

On Sunday, April 12 a bus full of brothers and sisters from Aberdeen, Glasgow, Kirkcaldy and Edinburgh left Glasgow at 9 a.m. for the London Temple. Eight members from Aberdeen had to start at 4 a.m. to be in time to meet Glasgow saints. On the trip south President Richardson of Glasgow and President Easton and all the brethren held a Priesthood meeting lasting 2 hours. Afterwards everyone joined in a Sunday School and each member bore their testimony. Later community hymn singing was accompanied by President Richardson on the piano accordian. So the long journey passed pleasantly by.

After working in the Temple on Monday and Tuesday, the Scottish members held a "Ceitidh" at Edenbrook, and



Quiz Finals



Competitors in Speech Finals

many took part in comedy, dance and song. Then on the Thursday evening President and Sister Dougald McKeown invited everyone over to the Manor House for a good Scottish evening. Sister Richardson sang "Auld Scot Mither Mine" and many members did their part in comedy, singing or reciting. Also in attendance was a Hawaiian girl and her husband, and she sang two songs in her native tongue, which made everyone dream of palm trees and sandy beaches. After the party Sister McKeown led a guided tour around the home and then supplied everyone with chocolate cake and ice cream, before they went back to Edenbrook. There they had a Farewell Party before they packel their belongings in readiness for their long trek back to Scotland.

The bus left Edenbrook at 5 a.m. on the Friday morning, and after two stops on the M.1 for meals, they arrived in Glasgow at 6 p.m.

SUNDERLAND STAKE

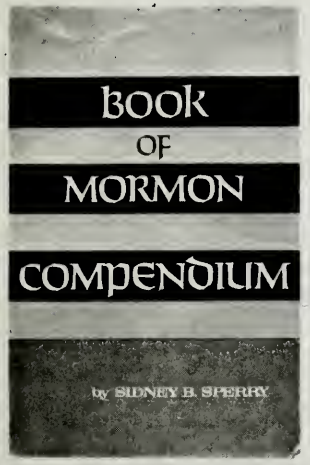
Congratulations to Jozef Cupryna who has qualified for his Aaronic Priesthood Certificate of Achievement. Jozef is a member of the Middlesborough Ward.

Congratulations too, to Jim and Doreen Laurie, formerly of Hartlepool, who moved to Winnipeg, Canada, and had a lovely surprise when their second daughter, Andrea, was chosen "Baby of the Year" in Winnipeg during the Centenary celebrations.

Some of the Aberdeen Choir Members leaving the Chapel



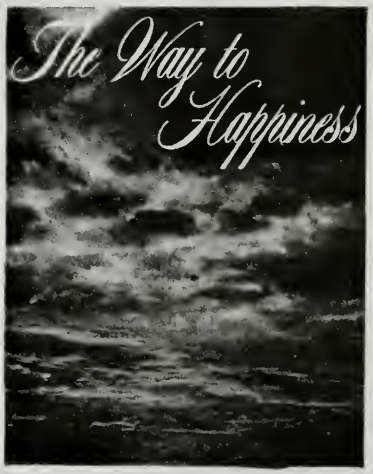
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Congratulations

MARRIAGES

President Belnap of the British Mission, conducted the ceremony at the Southend Chapel when Derek T. Smith of Basildon, married Deon Russell of Salt Lake City. (Picture right)

The bride wore a beautiful gown of white slubbed rayon with a long train, she was attended by four bridesmaids and two page-boys. The groom and best man, Anthony Smith were in grey morning suits. Over 120 attended the reception at the groom's home. The couple are now residing in Salt Lake.

On Saturday May 9, at 4 p.m. Linda Goddard was married to Paul Kevin Laurie at the Hartlepool Chapel. The ceremony was performed by the groom's father, Bishop James Laurie. The wedding reception, prepared by the Relief Society sisters, was held in the Cultural hall and was followed by a dance for the friends and relations of the happy couple. They later left for their honeymoon and the London Temple.

BIRTHS

March 8—To William and Christine Gardner, Hartlepool Ward, Sunderland Stake, a son, Jason.

March 20—To Gillian Egginton and her husband of the Woodsetton Ward. Birmingham Stake, a son, David Jonathan.

May 16—To Raymond and Barbara Barber, Norwich Branch, British Mission a daughter, Debbie Maria.

May 13—To Roger and Briony Beardsmore, Nottingham Ward, Leicester Stake, a daughter, Janet Clair.



Derek Smith and his bride Deon Russell.



Cutting the cake at the wedding of James Sherlock and Sheila Flint, which took place at Derby Chapel on April 1.

The bride was given away by her father Mr. F. Flint and attended by her sister Miss R. Flint, Miss J. Downey, a cousin, and Miss A. Sherlock the groom's cousin. The best man was Mr. R. Sherlock, a brother.

Sheila was introduced to the church by Jim, who baptised her on Feb 19. The couple emigrated to Canada on April 23.



ANXIOUS MONTH FOR JAMES DUNLOP

THE COMING month will be an anxious one for Brother James Dunlop, 1st counsellor in the Aberdeen Branch Presidency. For he has just submitted a thesis for the degree of Ph D. in Plant Biophysics, and is waiting for his oral exam to see whether he will pass. In the meantime he intends to concentrate on genealogical, instead of scientific, research for a change.

He is the first of his family, who came from Scotland, to return in four generations, and so he has plenty to do. When Bro. and Sis. Dunlop return to their home in New Zealand with their family in August, they will take with them some unique souveniers. Two children born here. Kirsti their second child aged two, and their third child will be born a month before they leave. Hamish, their first child, has spent three of his four years here, and so he too is more Scot than Kiwi. It would seem a practical case of "turning the hearts of the children to their fathers".

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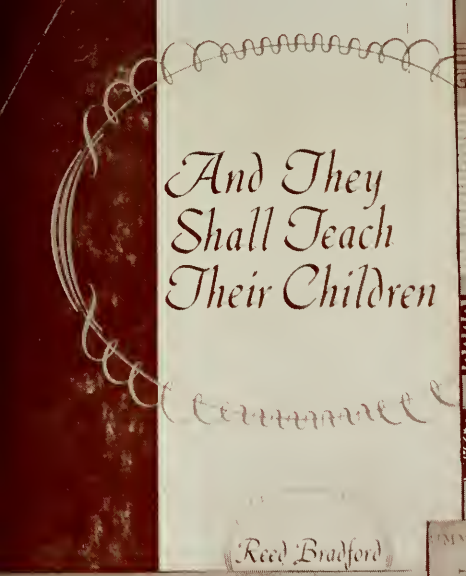
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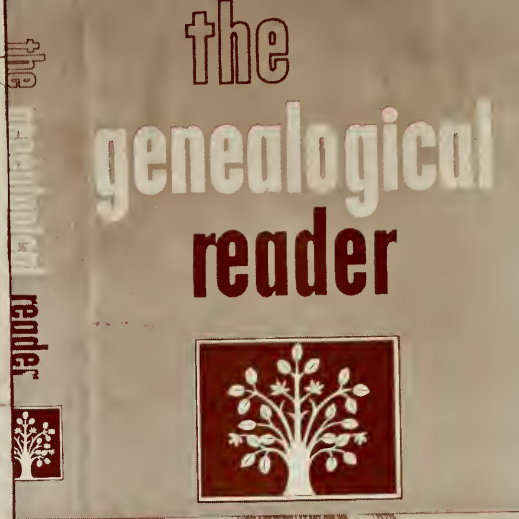
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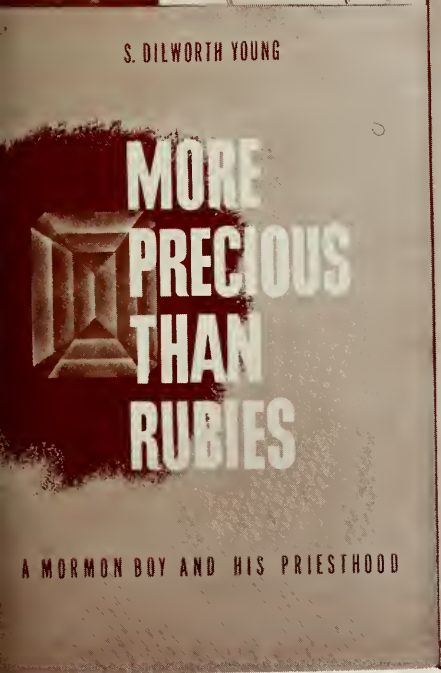
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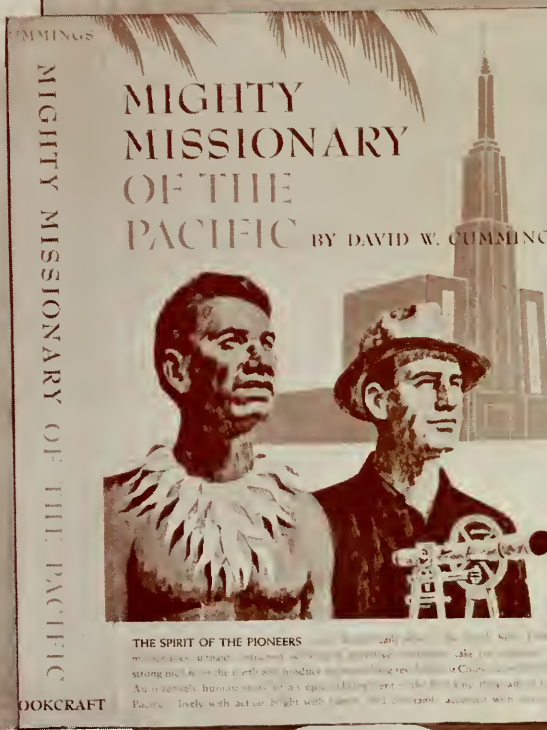
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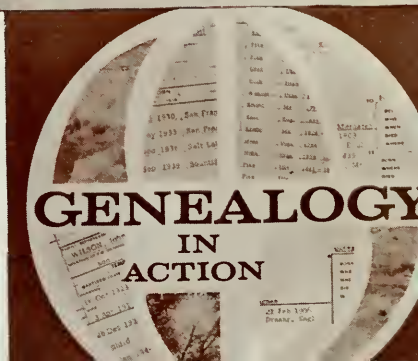


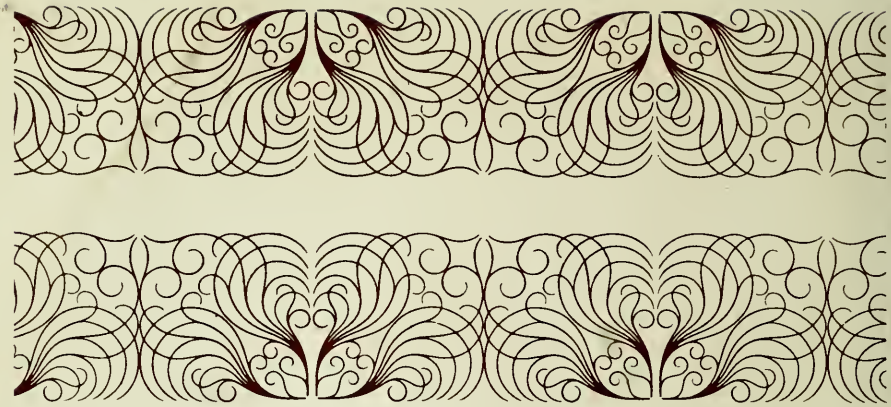




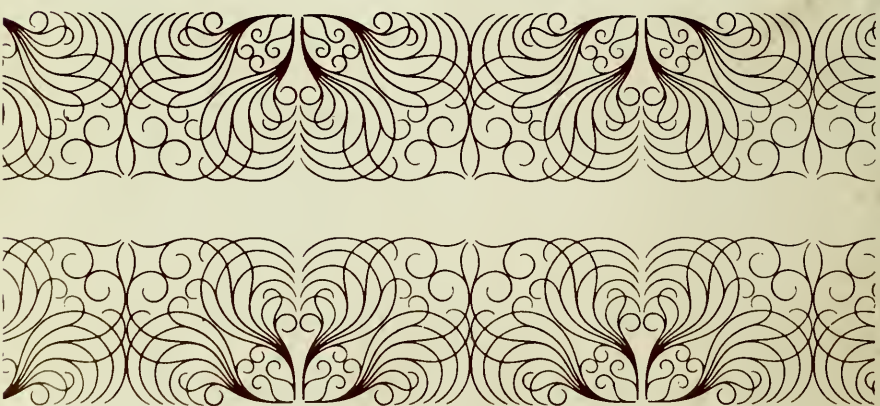


See opposite page





Sister May Prince presenting the Lord Mayor of London, Lieut. Colonel Ian Bowater, DSO, TD, D.Sc., with a copy of the four Church standard works—the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Sister Prince was a guest at the inaugural banquet of the Woolwich Society at the Mansion House in London, at which the Lord Mayor was present as Patron of the Society. Sister Prince has also presented a similar volume to President Richard Nixon and his wife.





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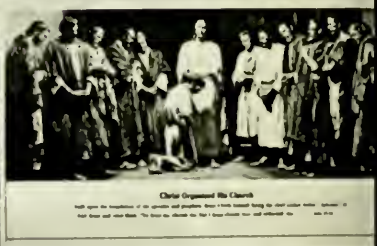
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President Derek Cuthbert, of the Birmingham Stake, who has been called as a Regional Representative.

Owing to holidays and pressure of other work, this edition of the "Millennial Star" is late in production, and we apologise.

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From the Pen of the Prophet

Brethren your responsibility comes from the Son of God

● **Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space, all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars, and in the tiny electron, infinitely small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter, and that matter is controlled and directed by an all-wise and omniscient Creator.**

Priesthood is divine authority that is conferred upon men, that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power that he bestows upon his chosen servants, that they may act in his name proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorised servants are recognised by the author of our salvation.

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron, he has no authority to officiate in any of the ordinances of the gospel should he do so, his act is not valid or recognised in the heavens. The Lord has said that his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law, which is established in the heavens.

All men who assume authority but who have not been properly called will have to answer for their acts in the day of judgment. Nothing that they perform in the name of the Lord is valid, for it lacks the stamp of divine authority. To deceive and lead others to believe that unauthorised acts are valid when performed in the name of the Lord is a grievous sin in the sight of God.

The question of priesthood, or divine authority, is a vital one, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorised officers may properly officiate in rites and ceremonies of his kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorised and illegal act.

With regard to the holding of the priesthood in the preexistence, I will say that there was an organisation there just as well as an organisation here, and men there held authority. Men chosen to positions of trust in spirit world held the priesthood.

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptised for the remission of his sins, for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day all those who repented and were baptised received the gifts of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters.

A false notion prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples

nearly two thousand years ago does not authorise any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority. The Bible does not and cannot give any man this right to excercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives. There is a perfect order in the kingdom of God. and he recognises the authority of his servants.

It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for the stewardship, just as we will have to give an accounting of our stewardship as as elders and teachers of the people.

Never before in the history of the Church has the responsibilty that has been given to the priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings that have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have the responsibility upon our shoulders to teach and direct the members of the Church in righteousness.

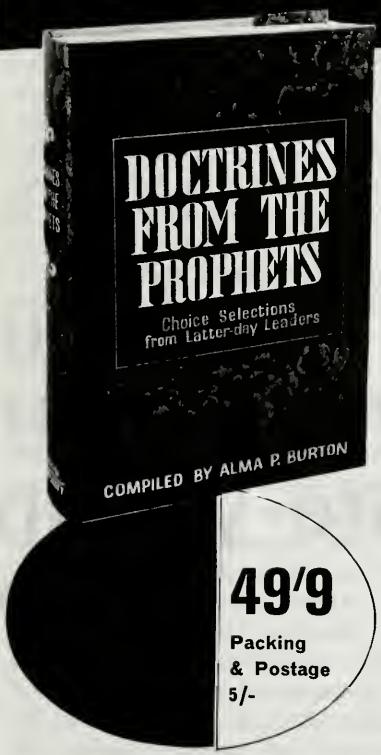
If we do not serve the Lord with all our heart, might, mind, and strength, if we are not loyal to this calling that we have received, we are not going to be blameless when we stand before the judgment seat. It is a very serious thing to hold the priesthood.

Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you. It is true that they, or their representatives, called you and ordained you to the ministery, but the responsibility to perform this labour came to you from the Son of God. You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

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BISHOP JOHN H. VANDENBERG
asks every Latter-day Saint man and wife

Can you pay your way—or are you in debt?

● **Unwarrantable indebtedness is one of the curses of this day and age. It causes many people to live their lives in bondage. The lure of buying on time under the "easy payment plan" too often puts the millstone around the neck of the purchaser; and when once in the credit rut, it is very hard to get out. Sorrow, grief, divorce, and delinquency are all perpetuated by such foolishness.**

When a family finds itself too far in debt, the atmosphere of discouragement enters the home, relationships become tense, tempers become short, and marital troubles begin to erupt. To meet the indebtedness, the mother may frequently leave her children to themselves while she finds employment out of the home. Irregularities in the home follow: service to God is disregarded, tithing is neglected, prayers, become less frequent, persons begin to feel separated and apart from God and church, and the condition explained by Isaiah ensures:

" . . . the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;...

"But . . . iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

Some weeks ago, discussing this subject at a stake conference, a judge said to me that from his experience on the bench, financial problems were, in the majority of cases, the real cause of marital failure.

A study was undertaken at one of our universities some years ago concerning the relationship of divorce with financial matters. It revealed that steady employment is the real factor In the success of marriage, that marriage becomes increasingly less stable when there is a disturbance in the family income, such as unemployment and work layoffs. (William J. Goode, After Divorce, Glencoe, Illinois: The Free Press, 1956, p.54.)

Anyone contemplating marriage should certainly recognise that an adequate income is paramount. Young people need to prepare for this responsibility. Then the wise handling of that income would be to see that the outgo does not exceed thc income, with a designed amount for reserve. Family financial disturbances come from inadequate planning, overbuying, poor vision, emotional immaturity, and lack of self-discipline. Getting in debt is largely an emotional decision rather than a rational one. Major purchases should not be made in a hurry; take a few months or years to think and plan. Marriage is a partnership arrangement between two individuals. Decisions should be made by the husband and wife jointly. They should talk financial matters over freely.

Because the home is the basic unit of society, its stability, sanctity, and harmony should be maintained. Our objective should be to help eradicate anything that tends to upset the equilibrium of the family unit.

The admonition of our Church leaders has always been to stay out of unwarrantable debt. We should "shy away from debt as we would a plague" was the counsel of the late President J. Reuben Clark, Jr. He also warned: "To buy on the instalment plan means to mortgage your future earnings. If through sickness or death or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it." President

Joseph F. Smith said: "It is highly proper for the Latter-day Saints to get out of debt."

We ought not to allow financial problems to enter our homes to cause the family unit to deteriorate. We ought to hearken to the Saviour as we build and establish our homes. I think his advice is a trustworthy guide for us today, for he said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

The principle here is: be sure you have a programme to pay your way before you buy. It was sound 2,000 years ago; it is still a sound practice today.

Admittedly, there are so-called economists who plead for Liberal use of credit. But as Charles Neal states in his book, Sense with Dollars: "If you fall for this hogwash and get yourself into financial trouble, the same economists will chide you for being 'economically illiterate' and hint that you are a threat to the free enterprise system, and the truth is, you would be." (Charles V. Neal, Sense with Dollars, Garden City, N.J.: Doubleday and Company, Inc., 1965.)

Our society has been pommeled with so many "easy credit" signs, and the lure of such has made many a covetous people. The Lord decreed on Mount Sinai: "Thou shalt not covet." Covet means, according to my dictionary, "Eagerly desirous, especially inordinately desirous of possessions or wealth; grasping, avaricious, often eager to posses that to which one has no right." If you cannot pay for an article, you have no right to it.

Young couples should discipline themselves with the thought. "Don't try to get everything at once. Rome was not built in a day." And again, they should be reminded that there is no such thing as an "easy payment." All payments are hard-cash payments. Unwarrantable instalment buying is a pit into which those who covet fall. Debt is the tyrannical master.

We read with abhorrence that years ago, in many parts of the world, it was a practice to place people in bondage and bring them to America to serve as bonded servants to their masters for a specified period of time. All their work and energies were used for the benefit of their master. The citizens of this country could not tolerate such a practice for long. It was this attitude for liberty that gave birth to this nation, a nation in which its citizens could be free from bondage. Yet, today many of our citizens are slaves to unwarrantable credit practices. They can free themselves **if they will.** Naturally, it isn't easy to break old habits, but obedience to the gospel principles should give an adequate incentive to get out of debt.

Most individuals are endowed with production power. There is no substitute for personal production. True wealth is termed production, and there is only one basic, proper way to live: upon the fruits of one's own labour. Enjoyment of life comes through such a practice. Jesus stressed this principle in his parable of the talents when he said:

" . . . he that had received five



Bishop Vandenberg

talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:20—21. Italics added).

Providing for one's self and family is a sacred charge to the husband, for if he does not, he is considered by God worse than an infidel. To provide indicates that parents will teach their children, early in life, self-reliance, to abhor debt as a plague, how to earn income through industry, how to receive proper value for money expended, how to build reserves for schooling and missionary service, the value of interest rates, what it costs them when they pay, what it earns for them as they build their reserves. There seems to be only one place for children to learn these lessons, and that is in the home. Sylvester Kellerman, U.S. referee in bankruptcy at Louisville, Kentucky, calls to our attention:

"What we need is a basic course in economics for everybody. Money management should be taught in schools. Schools can teach children French, but they can't teach them interest rates.

"People seldom see how much an item costs any more. It's how much a week. When people have trouble meeting their credit instalments, they begin travelling from loan company to loan company. That's like trying to drink yourself sober."

It is impossible for anyone to borrow himself out of debt.

The declaration made by the Church that "Work is to be . . . the ruling principle of the lives of church membership" should settle any questions we may have about the ever-growing feeling and belief that people can live off the public without labouring. (Welfare Plan Handbook, p.1.)

Perhaps many of us need to take a good look at our own financial situation and philosophy, because I fear that many Latter-day Saints are being swept into the rising tide of financial insolvency. The virtues of thrift and saving need to be taught in our families. In accordance with the teachings of the Church, let us try to be free of debt and have an adequate reserve of food, clothing, and money to meet an emergency. Remember the adage: "A family out of debt is out of danger."

. . . and
ELDER ELRAY L. CHRISTIANSEN
poses the question

Where were you and your family on this Sabbath Day?

When the Lord created the earth as an abode for his children, he placed upon it all the necessary essentials for their physical needs—the light and the warmth of the Sun, the seasons, the fertile soil from which to obtain food and raiment and shelter, and at the time and with equal concern, he made provision for the spritual needs of his children and for the development of man.

Among the provisions made for man's spiritual goal was the gift of the Sabbath day, for he said to Moses . . . " for . . . the Lord hath given you the sabbath." (Exodus 116:29.) Three thousand years ago this commandment was given to the children of Israel:

Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God . . .

" . . . wherefore the Lord blessed the Sabbath day, and hallowed it."

(Ibid., 20:8-11.)

In modern revelation he has commanded the Saints to observe his holy day by attending their meetings, offering their oblations before the Lord, and as they partake of the Sacrament to make covenant with him that they will take upon them his name and keep his commandments. The reason for these requirements made by the Lord is plainly stated in the revelation in these words: " . . . that thou mayest more fully keep thyself unspotted from the world, . . . " (D & C 59:9.)

The laws and the commandments of God are given to us, not to deny us the right to do what we are wont to do, but rather to provide us with a sure way to obtain peace and happiness and success, "For," according to the book of Proverbs, . . . the commandment is a lamp, and the law is light and reproofs of instruction are the way of life:" (Proverbs 6:23.)

Accompanying each commandment is the promise of a blessing, either specified or implied. What is the promise made to those who observe the Sabbath day? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fulness of the earth is theirs—all things that are made for the benefit and use of man to please the eye and to gladden the heart and to strengthen the body and give peace to the soul.

There was a time in my day when it seemed to me that almost all people, at least those with whom I was acquainted, considered the Sabbath day as a holy day, a day entirely different from the other days. But too often now it seems that we consider it just part of the weekend, and thus many people do not look upon it as a holy day.

We must not permit ourselves to think of the Sabbath day as a day on which to transact business of any kind. We must not think of the Sabbath day as a day on which to catch up on our work. We must not permit ourselves to use the Sabbath for amusement or for outings or for participating in or attending sporting events as such.

The devil is not satisfied with just a little wrongdoing. He follows through and persists in gaining his ends by having us think that it is all right to sin a little. But he knows very well that a little sin seldom stays little. In the words of Nephi: " . . . thus the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi

28:21.)

On a number of occasions when I have been returning from conferences, I have met on the highway a great number of automobiles. In many of these were families apparently returning to their homes on the early Sunday evening. Attached to a good number of these cars were beautiful boats. Now, ordinarily, we do not take boats to church, so one must conclude that these fine people had not been to church, nor were they on their way to church. I wonder it it is wise—well, I can say positively—it is not wise for parents to take their children away from their appointed places of worship on the Sabbath day where they may learn the gospel and where they may become fortified to face life through increased faith, trust, and confidence in the Lord, and require their children to go with them on the Sabbath day to spend the day on the reservoir or at some other place of amusement. Such practices may seriously impair and affect the lives of these children and perhaps the lives of their children. In fairness to our children and to ourselves, we must go to the "house of prayer" on his holy day as the commandment requires.

An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said, "It is complete and in readiness except for one thing." Then he asked me, "Could you suggest an appropriate name for the boat?" I knew him very well. I thought for a moment, and then I said, "Well, perhaps you should name it The Sabbath-Breaker." He looked at me, and he understood.

A father was speaking to a gathering in connection with one of the stake conferences in Wyoming, which I attended. This man had, for sometime taken his family away from home on the Sabbath. When they were returning from one trip on a Sunday evening, one of his little girls in thoughtful mood, said to him, "Daddy, when can we stay home on Sunday with our friends and go to Sunday School and Sacrament meeting?" The father, suddenly realising what he was doing to his children, replied with determination, "Honey, we will stay home next Sunday and every other Sunday, and we will go to church, all five of us."

I regret that I do not know who composed these lines:

"A Sabbath well spent brings a week of content
And help for the cares of tomorow.
But a Sabbath profaned, whatever the gain,
Is a sure forerunner of sorrow."

What regret there will be for those of us who knowingly ignore this beneficent law of the sacred Sabbath. Some of us may live to realise the fact that the Sabbath profaned, whatever be gain, is a sure forerunner of sorrow.

With joy we ought to sing the song, "Welcome, welcome, Sabbath morning, Now we rest from every care. Welcome, welcome, is thy dawning, Holy Sabbath, day of prayer."

It is well that we pray to the Lord that among nations peace may be maintained, but I know and you know that we must, as individuals, add to our prayers obedience to the com-

mandments if our supplications are to be efficacious.

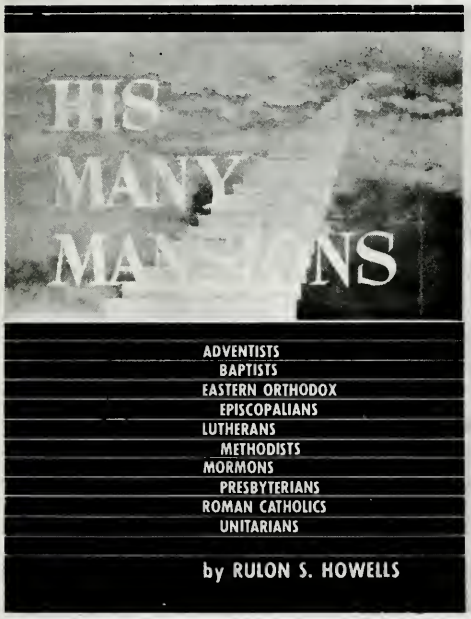
"Ye shall keep my sabbath, and reverence my sanctuary: I am the Lord.

"If ye walk in my statutes, and keep my commandments, and do them;

" . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . . " (Leviticus 26:2-3, 6.)

Must we not learn that the blessings we seek from God come through observing the laws set forth in his commandments? This is made plain in the Doctrine and Covenants in these words which are familiar: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D & C 130:20-21.)



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ELDER JAMES R. MOSS asks

What does the New English Bible add to the Word of God?

● The recent publication of the complete New English Bible has stirred the interest of many members of the Church to what is promised as a significant advancement in Bible translations, particularly in the replacement of "archaic" language with that of present-day usage. Printed by the University Presses of Oxford and Cambridge, published under the direction of the major Protestant churches in Great Britain and Ireland, utilising the combined knowledge of many well-known Biblical Scholars and resulting from years of intensive effort, the new translation carries with it what to many will seem an air of authority not to be challenged. However, we may well question whether it is in reality an advancement in achieving the true purpose of the written word of God, especially in doctrinal content, and whether or not the method of translation that produced this Bible qualifies it as scripture. Hopefully, such an analysis will help members of the Restored Church judge the merits of the New English Bible and determine what contributions it might or might not make to the gospel of Jesus Christ. This article will deal with the purposes and interpretation of scripture as they relate to the goals and method of translation of the New English Bible. A second article will follow next month dealing with the doctrine content of the new translation.

PART 1

To assess the worth of the New English Bible in terms of its goals and method of translation, two questions must be asked. What is the purpose of scripture? If that question can be answered, any attempt to alter already-existing scripture may be judged by how much better—or worse—it achieves that purpose. How is scripture given to or correctly interpreted by man? If that question can be answered, the same attempt to alter already-existing scripture may be judged as to its claim as the authentic word of God.

Scripture is the revealed word of God through His chosen prophets, ancient and modern, as they were and are moved upon by the Holy Ghost. As to its purpose, the Apostle Paul wrote to his young friend Timothy that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."1 In his title page to the Book of Mormon, Moroni added the great central theme of all scripture, "the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God." And with characteristic clarity, President Joseph Fielding Smith has stated:

It is a thing most desirable, in order to bring to pass the exaltation of the saints, that all the members of the Church should become acquainted, intelligently, with all that the Lord has revealed through His servants the prophets. By so doing we may become acquainted with His will and understand the reasons for each of the commandments He has given, and learn to be obedient to the laws and ordinances which have been prepared for our salvation.2

The purpose of scripture, then, is basically to bring men to God through the plan revealed by Jesus Christ. As President Smith's father President Joseph F. Smith, said, "They are intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between

him and his God."3 Any alteration of existing scripture should only be undertaken if by so doing this purpose can more effectively be achieved, and this should be the central aim of the alteration process.

The translators of the New English Bible, however, state as their purpose the alteration of scripture to "the current speech of our time," feeling free "to employ a contemporary idiom rather than reproduce the traditional 'biblical' English" in the hope that the new translation "may open the truth of the Scriptures to many who have been hindered in their approach to it by barriers of language."4 Without questioning their evident sincerity, it should be clearly recognised that words alone will not bring men to God, and any alteration process that hopes to achieve that end by relying on such means fails at the outset. Even the prophets themselves realised that no one can be brought to God through the language of scripture itself. Ether wrote that although Jesus Christ actually visited him and talked with him face to face in his own language, he could write only a few of the things discussed, "because of my weakness in writing."5 And the Lord revealed to Joseph Smith that scriptural records are "given unto my servants in their weakness, after the manner of their language."6

The strength of the scriptural record comes not from the written word alone but from the scriptural impact it brings to bear on the reader. As Paul wrote to the Thessalonians, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."7 Regardless of the beauty and communicative ease of a written language, it will not achieve the purpose of scripture unless it is written and received by the power of the Holy Ghost, and this central fact seems to have been entirely overlooked by the translators of the New English Bible.

Paul emphasised the importance of spirituality in the scriptures rather than "current speech" or "contemporary idiom" when he wrote the Corinthians that he "came not with excellancy of speech" or "enticing words of man's wisdom" in declaring the gospel, realising that the things of God come "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."8 In our own dispensation, the Lord has revealed that "he that receiveth it as it is preached by the Spirit of truth"9 and Joseph Smith learned that the revelations of God "are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him."10

This brings us to the second question as well as answering the first. Scripture is given to and correctly interpreted by man only through the power of the Holy Ghost. The Apostle Peter wrote that "No prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."11 And again in our own dispensation, the Lord revealed to Joseph Smith that only

whatever priesthood leaders "shall speak when moved upon by the Holy Ghost shall be scripture."12

Thus any receiving or translation of scripture must be undertaken under the influence of the Holy Ghost, and any interpretation of that scripture must likewise be so directed if it is to justify the claim of being the authentic word of God. Does the New English Bible meet that standard? From a review of the method of translation employed the answer is clearly that it does not. It is true that panels of learned scholars dealt extensively with various sections of the Bible, that a fourth panel of literary advisers scrutinised the text for style, that drafts of the various books were circulated and reviewed and revised many times. But all the combined learning of men cannot equal the word of one inspired prophet, nor make of it the word of God. As Elder James E. Talmage wrote of the Bible!

There will be, there can be (no absolutely reliable translation unless it be effected through the gift of translation, as one of the endowments of the Holy Ghost. The translator must have the spirit of the prophet if he would render in another language the prophet's words; and human wisdom alone leads not to that possession.13

The New English Bible thus fails in two important respects to merit the adherance of members of the Church. First, it fails in its fatal illusion that the words of man's wisdom can lead him to the realisation of his divine destiny. By abandoning the quest for spiritual power in favour of linguistic relevance, the translators have taken a giant step away from, not toward, achieving the purpose ot scripture. Second, the New English Bible fails to even qualify as scripture due to its method of translation. Scripture does not emerge from intellectual debates about religion, nor from ancient statements of ancient scholars. It comes directly from God to prophets and apostles, through a clearly defined channel of communication identifiable in all true scripture, and there is no record of such men or such procedures in the method of translation that produced the New English Bible.

Footnotes:

1 2 Timothy 3:16.
2 Search the Scriptures, 1.
3 Juvenile Instructor 47:204.
4 New English Bible, Preface, v; New
5 Ether 12:39-40.
6 Doctrine & Covenants 1:24.
7 1 Thessalonians 1:15.
8 1 Corinthians 2:1, 4, 13—14.
9 Doctrine & Covenants 50:19—21.
10 Doctrine & Covenants 76:116.
11 2 Peter 1:20—21.
12 Doctrine & Covenants 68:3—4.
13 Articles of Faith, 237.

★ ★ ★

...and

ELDER SPENCER W. KIMBALL
replies

I believe the Bible. I love the Bible. It lifts me. It stimulates me

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We of The Church of Jesus Christ of Latter-day Saints "believe the Bible to be the word of God as far as it is translated correctly . . . . " Article of Faith 8)

When I was about 14 years of age, I read this marvelous volume from Genesis to Revelation

I believe the Bible. I love the Bible. It stimulates me. It lifts me. It inspires me. And, I never tire reading its pages.

There is one phrase that brings me up short as I finish the Book of Malachi. In bold type are these words, **"THE END OF THE PROPHETS."** Regardless of what the compilers meant, I do not believe that Malachi was "the end of the prophets." As I finished the New Testament, I found once more in bold letters the words, **"THE END."** I do not believe that even the Book of Revelation was the end.

Then I pondered. If it was meant that there were no more prophets or no more revelations, then that implication would be terrifying.

Another of the Articles of Faith says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

In the Old Testament, from Adam until Malachi, the prophets were testifying of the divinity of the Lord Jesus Christ. He was the God of the Old Testament, and it was he who conversed with Abraham and Moses. It was he who inspired Isaiah and Jeremiah; it was he who foretold through those chosen men the happenings of the future even to the latest day and hour.

And then the New Testament is what it implies—a new, additional witness and testimony of Jesus Christ and the divinity of his work and of the necessity of living the gospel that he outlined and proclaimed.

I like the words of William Cowper:

"God moves in a mysterious way,
his wonders to perform . . .
"Deep in unfathomable minds of never failing skill,
"He treasures up his bright designs and works his sovereign will. ...
"Blind unbelief is sure to err, and scan his work in vain
"God is his own interpreter, and he will make it plain."

I believe with Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

How this confused world needs revelation from God!

Transportation and communication shorten time and distance, yet the world goes on. With war and pestilence and famine, with increased numbers, poverty, desolation, and with more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd to think that the Lord would give to a small handful of people In the Palestine world his precious

direction through revelation and that now, in our extremity, he would close the heavens as he told the children of Israel he would if they would not live his commandments. The Lord said:

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass . . . " (Lev. 26:19.)

And the prophet Moroni quotes his father Mormon as asking:

" . . . has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he with-held the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

" . . . Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased to be unto the children of men, for it is because of unbelief, and all is vain." (Moro. 7:35-37.)

If the Bible were "the end of the prophets," it would be through lack of faith, and that is the reason the heavens at times were closed and locked and became as iron and the earth as brass.

The Lord will not force himself upon people; and if they do not believe, they will receive no visitation. If they are content to depend upon their own limited calculations and interpretations, then, of course, the Lord will leave them to their chosen fate.

Moroni quotes again: " . . . if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made." (Moron. 7:38.)

There were the centuries of the dark ages when the heavens were as iron, when there were no revelations recorded; but more than a century ago, the iron ceiling was shattered, since which time revelations have been continuous.

Other books of scripture came into being. Vital and priceless records of ancient America with the teachings of Christ, another testimony of his divinity, were translated And this Book of Mormon we declared to be divine scripture

And then there fell into the hands of Joseph Smith some ancient scriptures from the catacombs of Egypt that were the writings of Abraham while he was in Egypt and that were written by his own hand upon papyrus, from which they were translated and are know as the Book of Abraham; this book we declare to the world to be authentic and of divine origin. We also have the Book of Moses, an account of the ancient days, contemporary with the Book of Genesis but a more complete record of that period as revealed to the Prophet Joseph Smith.

Since that momentous day in 1820, additional scripture has continued to come, and numerous pertinent and vital revelations have been flowing in a never-failing stream from God to his prophets on the earth. These scriptures are called the Doctrine and Covenants. We declare them to be divine and official and authentic communications from the Lord to men through divinely appointed prophets and that there never has been and never shall be an end to the prophets so long as men have faith and believe and live righteously.

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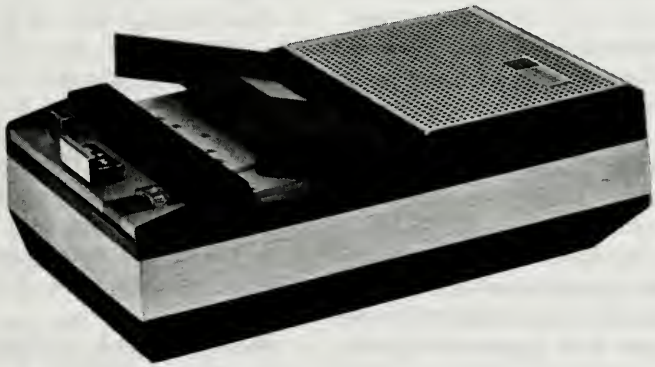
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There are those who would assume that with the printing and binding of these sacred scripture records, that would be "the end of the prophets." But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognised of God, will continue to interpret the mind and will of God.

Since we know positively that God lives and is the same yesterday, today, and forever, we can gauge the faithfulness and spirituality of men by the degree and fullness of the communications between them and God.

Harper's Bible Dictionary defines revelation, saying:

" . . . and only God can make God known. Revelation is the process whereby God makes himself known to men . . . Revelations presupposes on the part of men a capacity of response . . . Response call for faith . . .

"The scriptures are the record of God's self-revelation and its results . . .

"Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation." (Madeleine C. Miller and J. Lane Miller, Harper's Bible Dictionary. New York: Harper & Brothers Publishers, 1952, pp. (613-14.)

As the thoughtful student reads the numerous experiences of the modern leaders and the revelations and dreams and visions, it is apparent that they compare well with all those of the ancient past.

The visions of Wilford Woodruff and Joseph F. Smith would certainly be on a par with the visions of Peter and Paul. The visions and revelations of the Prophet Joseph Smith in the Kirtland Temple and in the Sacred Grove in New York were awesome, like the manifestations to Peter, James, and John on the Mount of Transfiguration.

Certainly, if there is no variableness in the Lord, if there is no shadow of changing, and if, as he said, he is the same yesterday, today and forever, then we may fully expect that the same revelations, visions, healings, and tongues are all available today as in any other day, providing there is the necessary faith.

Joseph Smith's revelations were spectacular. After many centuries of spiritual darkness in the world, it was necessary that the Lord Jesus Christ restore his programme on the earth, and that the Father return to introduce the Son, who would then establish the gospel of restoration.

Revelation does not always mean "walking with God," nor "face-to-face," nor "lips-to-ear." There are many kinds of revelation—some more and some less spectacular.

The vision to Peter, James, and John the pillars of the early Church, was awesome. They followed Jesus into the high mountain, where "his face did shine as the sun, and his raiment was white as the light." (Matt. 17:2.) Here these three great prophets saw Moses and Elias, long since dead, and were with Christ and heard the voice of Elohim introducing his Beloved Son, Jehovah.

Magnificent and eternity-embracing were the revelations to Abraham, known as "the friend of God." Angels ministered to him and the Lord spoke to him. He said:



Elder Kimball

"I, Abraham, talked with the Lord face to face as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

" . . . the Lord spake to Moses face to face as a man speaketh with a friend." (Exod. 33:11.)

Indicating the different types of revelation, the Lord revealed through Aaron and Miriam.

" . . . If there be a prophet among you, I the Lord will make myself known unto him in a vision, and speak unto him in a dream.

"My servant Moses is not so . . .

"With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold . . . " (Nm. 12:6—8).

The vision of the Prophet Joseph Smith in 1820 was spectacular and magnificent when the Father introduced his Only Begotten Son, Jesus Christ, to the boy prophet. Joseph Smith saw and heard. He said:

" . . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other —This is My Beloved Son. Hear Him!" (Joseph Smith 2:17).

Realising the scepticism of his contemporaries he continued:

" . . . it was nevertheless a fact that I had beheld a vision . . .

" . . . I had actually seen a light and in the midst of that light, I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me . . . I was led to say in my heart: 'Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing, I would offend God, and come under condemnation." (Joseph Smith 2:24-25.)

Elder John A. Widtsoe says of this:

"There was no mysticism about it. Joseph saw, in full light, the personages of the vision and heard their words. The vision was beyond philosophic quibbling." (John A. Widtsoe Joseph Smith, p.5.)

Nothing short of this total vision to Joseph could have served the purpose

to clear away the mists of darkness of the centuries. Merely an impression, a hidden voice, or a dream could hardly have dispelled the old vagaries and misconceptions of the ages.

Moroni again said:

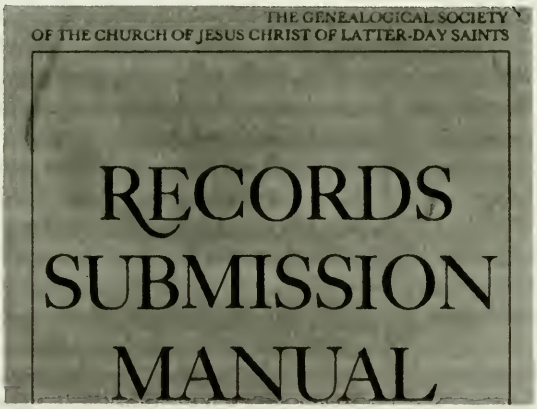
" . . . I speak unto you who deny the revelations of God, and say that they are done away.

"He that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles, . . . and it is that same God who created the heavens and the earth, and all things . . . " (Morm. 9:7-8, 10-11.)

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THE STORM

● For weeks now the weather had been hot and sultry—today it seemed even more so. Tempers grew short, nerves frayed, petty arguments flared into life, then dropped and died under the general feeling of lassitude and heat engendered in mind and body. Gradually the conversation grew more desultory, then ceased Faces turned towards the window, watching for the appearance of the storm everyone felt was imminent.

Now the metallic blue of the sky had changed as dark angry clouds massed on the horizon, sending a sullen challenge to the power of the sun. At first they moved slowly, almost hesitantly, as if doubting their ability to quench the glory of that burning orb, but urged on by the prodding fingers of the wind, soon scudded ahead in heavy-bellied layers to glower their defiance at the earth beneath.

Nature stilled in anticipation, sensing the vengence of the mounting mass overhead. Birds ceased their song, crickets chirped no longer, all creatures of the wild sought the safety of the terror to come, as their leaves took in the colour of the ominous clouds and darkened in reply. The silence grew deeper, and more sinister, the sense of waiting more unbearable as the world poised itself on the brink of fear.

Softly the wind came whispering, gently at first—testing the strength of the quiescent land, and growing gradually bolder as its probing found no opposition. Launching itself finally in a quest of howling triumph that bent the trees in homage to its power, whilst the darkling leaves spun in mad abandon to the wild rhythm of its music.

Rain began to travel along the pinions of the wind. Heavy drops that fell pon-

derously here and there upon the forest floor, measuring the thirst of the dry and dusty earth, bringing a liquid promise of the bounty yet to come. Suddenly the thunder crashed, lightening split the seams of heaven, and the rain fell in joyous torrents, bouncing gaily on the hard-packed ground. Again the thunder roared and rumbled, snarling its way through the densely layered cloud, striking the ears with a crack that rivalled Gabriels trump of doom. A white-hot shaft of lightning bridged space, mated briefly with the riven earth, and sprang back to whence it came, whilst the accompanying timpany rolled out a threatened chuckle. A lone tree on the horizon stood bathed in glory for one supreme moment, branches uplifted in silent worship, before it fell, cleft to its roots by the fury of this union between heaven and earth.

Stripped of all false pride man also stood, and paved due homage to the power of the elements which made his mightiest accomplishment fade into significance. For an hour the storm swayed the universe, then slowly dispersed, throwing back muttered curses as it went, loth to give up its awesome majesty. The sun came timidly from behind the last ragged shreds of cloud and, realising its foe had gone, shone in watery splendour for the remainder of the evening, whilst God's own arc of beauty, the rainbow, bathed the distant hills in mysterious light, reminding man of the covenant made after the Flood.

Released from tension, the world came back to life, stretched its arms, thanked God, and slept in peace.

P. M. GOODWIN,
WELLINGTON BRANCH
CENTRAL BRITISH MISSION

THE PLAGUE

by R. Rodwell

"Ring-a-ring of roses, a pocket full of posies 'tishoo, tishoo, we all fall down."

● **This seemingly innocent nursery rhyme has its origin dating back to 1665 in the reign of Charles the Second —the year of the plague. The ring of roses refer to the rosy rash of the plague which became apparent on the skin after contacting the desease and the posies were sweet smelling herbs and spices which people carried to sweeten the air, sneezing was a common symptom of those close to death, while "we all fall down" needs no explanation. It was estimated that 7160 deaths occurred in London in one week when the plague was at its height.**

This plague—the bubonic plague is carried by fleas living on rats and it is probable that it was carried to London by rats coming from ships

which traded between the capital and the continent. The plague was not unknown in England although it was not until 1894 that a Japanese doctor discovered that it originated with rats and could easily be passed to human beings. In the previous 60 years prior to "The Great Plague" of 1665 there had been 3 previous epidemics of the disease. In the first of these in 1603 more than 30,000 people perished in England while in Germany in the mid 14th century nearly 1 million people died and in England about half the population suffered. Prior to the 1665 outbreak it was quite common on the continent particularly in Holland who at that time was at war with England.

London in 1665 was an overcrowded city, dozens of families would occupy one single house. Sanitation was unheard of and all refuse, human and otherwise, was thrown into the street which usually had an open drain in the centre to carry off the refuse to the rivers Fleet and Thames.

On hot Summer days London was a foul smelling city; the heat and stench being almost unbearable.

When the plague began to take hold upon the city the King and his court moved to the country, first to Hampton Court then later to Salisbury and Oxford; many noblemen and merchants followed and trade came almost to a standstill. However the plague was not confined to the capital alone. Colchester, for example, was infected and lost half it population, while towns as far north as Leicester became affected. Scotland imposed a strict control on travellers and goods at the border and so largely escaped the effects of the desease.

One story of patriotism and courage is that of the village of Eyam in the Peak District of Derbyshire. The plague reached Eyam in September 1665 in a box of clothes which had been sent from London. On receipt the clothing was damp and musty and it was hung up in the kitchen of the local tailor to dry. Within 4 days the first death occurred, followed in two weeks by the second. By the following Spring the epidemic was at its height and the local rector William Mompesson called all villagers together and told them that many of them were probably infected and it was their duty as Christians to stay within the confines of the village and that he would remain with them. The villagers agreed to this and made a boundary around the village of stakes which no one should cross.

Meanwhile the rector wrote to the Duke of Devonshire, who lived near at Chatsworth House, telling him of their pledge and arranging with him to supply essential food which would be delivered to the boundary, left and collected by the villagers. The plague took its toll and even the rector's wife died, but not one of the villagers crossed the boundary. Finally the plague died out, almost every family had suffered. Out of 350 in the village 50 had left before isolation and out of the 300 left behind 259 had died. The courage of these people in supporting their rector and upholding their plan is something to be admired.

The epidemic in London finally came to an end and those who had fled to returned to normal. But this was short lived because on 1st September 1666 in the house of the King's Baker in Pudding Lane, a fire broke out, which was to cause further havoc among the population. That, however, is another story.

Obituary

HER EXAMPLE WILL LIVE ON

Mrs. Rosina Howells, died on April 27, 1970 aged eighty three.

Sister Howells was born in Abertillery, on July 18, 1886. Her parents were members of the Church. She was baptised at the age of eight, and was active in the Church throughout her life. It is believed that Sister Howells was the oldest serving member of the Church in Britain.

When she was a little girl she had to travel to Church with her mother from Abertillery to Talywaun. This was a distance of twenty miles each way by road, or eight miles each way over the rough mountain track. When they arrived at Talywaun they would hold a cottage meeting at the home of Brother Biggs, and the grandmother of the Forward family, who are also long serving members. When they arrived at Brother Biggs's he would sometimes get his buggy out and take them to a meeting at Llantarnum, and then return via another meeting at the Varteg. Every week Sister Howells would have to walk from Brother Biggs' home back over the mountain to Abertillery.

Sister Howells married a non-member and resided in Abertillery for a while, and then moved to Pontypool. She had ten children, and through each pregnancy she continued to walk miles each way to the Parteg Branch, quite often carrying one or two small children in her arms.

In 1945 her husband joined the Church, and was the organist for the Pontypool Branch until he died three years ago.

...Sister Howells is survived by five daughters and one son. The five daughters are active members of the Church. Three live in Utah, one in Derby, and one in Pontnewydd Cwmbran.

The funeral was conducted by William Forward. The speakers were President John Forward, and President Ralph Pulman.

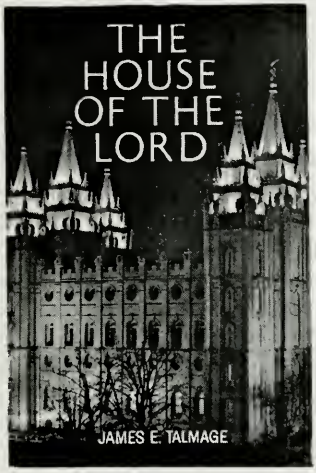
This sister will be sadly missed. When the Chapel was opened at Cwmbran, Sister Howells was wheeled in a chair, and sent a note to President Pulman, the Presiding O cer, asking that she should have the opportunity of bearing her testimony. This request was granted, but when called upon to so she did not have the strength to stand. President Pulman lifted her up, and held her in his arms in a clear voice she declared to all present her knowledge of the truthfulness of the Gospel.

Her example will live on in the hearts of all those who had acquaintance with her.

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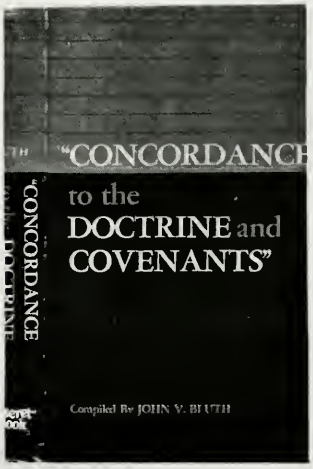
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.to start you talking

PRIESTHOOD

The Saviour has the words of eternal life. Nothing else can profit us. There is no salvation in believing an evil report against our neighbour. I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. A man can do nothing for himself unless God directs him in the right way; and the Priesthood is for that purpose.—Joseph Smith.

MERCY

Ever keep in excercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.—Joseph Smith.

FORBEARANCE

Brethren, bear and forbear one with another, for so the Lord does with us. Pray for your enemies in the Church and curse not your foes without; for vengeance is mine, saith the Lord, and I will repay. To every ordained member, and to all, we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over one sinner that repents, than there is over ninety and nine just persons that need no repentance." — Joseph Smith.

KNOWLEDGE

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.—Joseph Smith.

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REGIONAL REPRESENTATIVES

7 CALLED TO SERVE THE CHURCH

Appointment of seven new Regional Representatives of the Twelve was announced this week by the First Presidency.

The new appointees are:

Wendell B. Mendenhall of Salt Lake City and Taupo, New Zealand, formerly Chairman of the Church Building Committee and a former President of the San Joaquin Stake.

H. Burke Peterson of Phoenix, Ariz., President of the Phoenix North Stake.

Lysle R. Cahoon of Naperville, Ill., President of the Chicago South Stake.

Thomas Y. Emmett, Portland, Ore., President of the Portland Stake.

L. Aldin Porter, Meridian, Ida., President of the Boise North Stake.

Ferrill Arthur Kay of Renton, Wash., President of the Seattle Stake.

Derek A. Cuthbert of Sutton Coldfield, England, President of the Birmingham Stake.

The First Presidency indicated that no assignments to regions have yet been made to the new appointees, who will attend the next seminar for Regional Representatives of the Twelve on the two days preceding the October General Conference.

The six Stake Presidents named will be released from their stake assignments at forthcoming quarterly conferences during the next few weeks.



President Cuthbert

President Cuthbert's record in the Church is one of continuous service from the time of his baptism on January 27. 1951. He was named MIA Superintendent of the Nottingham Branch of the British Mission shortly after baptism, and served for two years.

He was released from his MIA post to serve as President of that branch. He has served in district presidency, and later as a counsellor in the mission presidency under four mission presidents.

President Cuthbert also served as president of the Leicester Stake and on the high council of the London Stake. He was called to serve as president of the Birmingham Stake when it was formed in September, 1969.

He also has served on three district missions and one stake mission. He is a Master M Man, and Mrs. Cuthbert is a Golden Gleaner.

STAR NEWS

BIRMINGHAM STAKE

CHELMSLEY WOOD is a new town under construction in the North East side of Birmingham, outside the city limits and under the administration of Warwickshire and Meriden Rural District Council. The town will be completed by 1972, with an expected population of 65,000 people, equal to Shrewsbury or Worcester.

A branch of the Church was formed there on February 1970, dependent on Birmingham 2nd Ward, to serve the members living in that area, and in the first five months 8 adults and 11 children have been baptised.

President Geoffrey Wilkins, the Branch President reports that the branch is doing well. Primary was organised in March and now attracts over 30 children each week. During the last few weeks a Primary football team has been organised and are earnestly training for the 1978 World Cup!

The Relief Society is flourishing under the direction of President Eunice Lake, and it hoped to start an M.I.A. within the next few weeks.

The Saints in Chelmsley Wood are tremendously eager to grow, to work, to try anything, and indeed activities have been thick and fast. Branch socials, swimming outing, a visit to a Co-op Bakery, 4 farewells for returning missionaries, firesides each fast Sunday, a Branch Family Home Evening, and Primary and Relief Society Socials. On top of this, during May, 22 adults and children camped at Benbow's Farm in Hertfordshire and thoroughly enjoyed themselves. They all sat around the pool at the farm, while the story of Wilford Woodruff and ministry in the area was told, a truly

spiritual experience.

Most of the members had never experienced the joys of camping before, but all entered into the spirit of the thing, and time passed very quickly. Football, cricket, rambles, games and plenty of good food were provided by Chef Wilkins and his band of helpers.

With such a good spirit in the area especially within the branch, they are preparing for further growth and development and hoping that in the not too distant future they will be a ward.

BRITISH MISSION

The Norwich Branch Seminary, consisting of over ten individuals, showed their worth by competing against and beating all rival teams in the Mission, at the games of Seminary Bowl and Scripture Chasing early this year. The students believe this is because of their teachers, Peter and Linda Darby, who encouraged and trained the students to accomplish this feat.

Kenneth Johnson of the Norwich Branch, has been called to serve as 2nd Counsellor to President Dennis Reeve in the new East Anglian District. Brother Johnson was converted to the gospel by his wife Pamela, and is an energetic and enthusiastic member. He has served on the .Norwich Branch Pesidency, and as a teacher and Activity Counsellor in the M.I.A. He is popular with the young people because of his guitar playing, and is one of a group of three musicians called "the Clowns" and has composed many theme songs for Youth Conferences, some of which he is anticipating publishing.

The athletic ability of the Norwich Branch was displayed when its all male and mixed volley-ball teams were successful at Colchester. These teams



Kenneth Johnson

went on to play the London Stake on July 4, and after very close and exciting games emerged victorious.

BRITISH SOUTH MISSION

The Primary Rally organised by the Thames Valley District at the Reading Chapel on June 6th proved to be a great success. Members of Primary with their Mums and Dads flocked in from all parts of the District. At 2 o'clock the Rally opened with a Grand Fancy Dress Parade, with a special section for the fathers, Clive Mayne of Staines was awarded first prize. In the children's competition the judges awarded the following entries winners in their groups: age 3—5 Clinton Jones, Reading Branch; age 6—8 Alan Upstone, Reading Branch age 9—12 John and Wendy Upstone, Reading Branch; age 9—12 girls Karen Clifford, Aldershot Branch.

After the Parade, Sheena Knibb of the Oxford Branch conducted a very enjoyable sing song, then came a magnificent tea. All the branches had helped in the preparation and the children soon demolished it with great gusto.

The Cultural hall was decorated to emphasise the theme of the Rally "Out of this world." Rockets, Space Ships, Space objects of all kinds were used and a splendid mural which depicted space scenes, and stretched almost 40 years around the hall, was painted by Zena Zibson. This blended with the other decorations added to the futuristic atmosphere.

After tea, each branch Primary gave a ten minute entertainment. There were many original Items, but the Branch

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Thames Valley District Primary Rally

considered by the judges to be the winner was Oxford. They enacted a play about Jonah and the Whale. The cup for the best entry was presented to Jean Wasley by Maude Rasmusson of the Mission Primary Board.

Before the children went home, each one was given a large ice cream, this was the final touch to a wonderful afternoon in which 250 participated.

Thames Valley District Primary Rally

LEICESTER STAKE

Fine and sunny, but with a cool and boisterous wind, was the outlook for the LINCOLN Ward Garden Fete on Whit Monday. But in the Church ground it was all the fun of the fair, with toffee apples, fruit squash and delicious refreshments. There were various games of skill, where you could win anything from a perm to a pair of stockings!

Children enjoyed the games and sports, but the highlights of the afternoon for them was the Fancy Dress parade. There were some really ingenious costumes and the judges had a hard time choosing. Little Mary Robey won the first prize in the 'tinies' as little Miss Pioneer. While Graham Booth with a realistic clown costume and make-up won the older childrens class.

In the evening a Social was held in the chapel with dancing to a record player, games and entertainment. Eric Jones played his harmonica, much to the children's delight, and Alf Harrison sang in his lovely baritone voice, familiar songs beloved by all. Refreshments were plentiful and much appreciated, and everyone had a very full and enjoyable day.

Lincoln Ward Fancy Dress Parade



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SOUTH WEST BRITISH MISSION

A grand "Saturday Special" was held in the Wells Road Chapel, Bristol, on Saturday, May 2, 1970, the South West British Mission held their second annual 'Children Sing Festival."

The Children Sing programme is miniature pantomime, with the emphasis on the music and singing, mixed in with a happy story, pretty costumes, gay scenery, and miniature props.

First, each branch in the mission competed at district level, then brought the district winners on to the mission finals, where first race was awarded to Bristol District with their representation of Humpty Dumpty second place Wales West with Dick Whittington, and third place Cornwell with Goody Two Shoes. Other excellent productions were presented by Gloucester District, Somerset District Also, each district provided highly entertaining entre acts in which all the children participated.

Many thanks are extended to the Primary Presidency of the Central British Mission, Sister Bleyl, Sister Egginton, and Sister Neil, who travelled down to Bristol to be our excellent judges on this gala occasion, which was attended by about 500 people.

After the performance, a "picnic" was provided, free of charge, for all the children, who munched away happily whilst awaiting the judges' decision. When the time came to go home, each tired but happy child boarded the coach armed with a children's friend, and a bag of crisps, content with the memory that this was indeed a very special Saturday.



Eric Jones Entertains the children with his Harmonica

The Southwest British Mission has been buzzing with excitement over the Poole Branch's Open House in the largest that this area has ever had. The event lasted for six days, from April 27 to May 2, and was open from 10.00 a.m. to 10.00 p.m. Twenty Elders from Bournemouth and Poole Districts worked for two months to prepare for it.

Through the kind co-operation of the manager, Mr. Paighton, the use of the centre plaza of a large new shopping mall, the Arndale Centre, in Poole, was obtained free of charge. The main attraction was a 25-foot display depicting the Salt Lake Temple, with pictures posters, and maps on each side. The busts of the three witnesses and Emma Smith, along with taped presentations of their testimonies, were used in the Open House. A large area unoccupied by a shop was used to show the films "Man's Search for Happiness," "The Three Witnesses," and others.

Much of the success of the Open House was due to the hard work and long hours put in by the members of the local branches, who included a professional advertiser, architect, journalist, carpenters, and businessmen. Each of the different auxiliaries had displays in the Open House. Thirty thousand handbills were printed and dispersed throughout the city, advertising the event. Television and newspaper publicity were also used to reach more people.

Through the hard work done everyone involved, the Open House proved to be a tremendous success. Thousands of people were able to see the

HURCH OF JESUS CHRIST OF LATTER DAY SAINT
O LET

films and displays, and learn about the Church. Many people's hearts were touched by the message given, and over one thousand referrals were obtained.

The South West British Mission are now planning at least two other Open Houses on a similar scale.



Keith Nickless

Three Months with U.S. Scouts

On June 9, Brother Keith Nickless of Bristol 1 Branch, set out on a three and a half month trip to the U.S.A., to act as Camp Counsellor on the Philmont Scout Ranch and Explorer base in New Mexico. His duties will range from camp administrative work to training scouts in the art of rock climbing. Only two have been chosen from Great Britain.

The camping area, located in north eastern New Mexico, occupies an area of 137,493 acres of rugged country on the slopes of the Sangre de Cristo range of the Rockies, with altitude ranging from 6,500 feet to 12,441 feet.

Brother Nickless has been in scouting all his life; he represented Bristol at the European Rover Scout Moot in Sweden during 1965. He received the Queen's Scout award in 1960 and the Baden Powell award a few year's later. In 1968 he helped to start the 38th Bristol (Latter-day Saints) Scout troop. In 1969 he received his Wood badge.

Brother Nickless was baptised in 1967 and is now an active district missionary, besides being Assistant Scout Leader. After three months at Philmont he will be spending two weeks in Salt Lake City before flying home on September 14.

SCOTTISH MISSION

The Scottish North District Gold and Green Ball held in the Aberdeen Chapel took a Hawaiian theme this year, and most of the 200 guests were were appropriately dressed for the occasion. As they entered the hall, they found it had been transformed into a Blue Lagoon and the refreshment tables were laden down with all kinds of delicious Hawaiian foods. There was plenty for all and everyone relaxed and enjoyed a carefree evening of fun and laughter.

On Monday, June 15, Mission President and Sister Nephi Grigg visited the Aberdeen Branch for an Open House. Many Aberdonians found the inside of the Church as simple and beautiful as the outside. The members demonstrated their activities and a film was shown, so a good number of people gained a greater understanding of what the Church accomplishes.

On Tuesday, June 23, Sister Margaret Strachen accompanied by Elders McDonald and McPherson went to see the Lord Provost of Aberdeen Mr. James Lamond. They talked for a short while about the new Church building in the city, which Sister Strachen assured him was even lovelier inside than out, and he accepted her invitation to see for himself when his civic engagements would permit. He then spoke to the two missionaries about their homes in the United States and added that he admired the Mormons very much as they had been greatly persecuted in the past. The Lord Provost then graciously accepted a copy of the Book of Mormon, and Meet the Mormons.

The Lord Provost of Aberdeen accepts a copy of Meet the Mormons from Margaret Stachen.



Raymond and Pauline Trout

Ready to share their Testimoney

To fully apreciate Raymond Trout and his wife, Pauline, you have to meet them. Joy in living and a strong testimony of the Gospel radiate from them, desipte the fact that Raymond has suffered a severe disablement afflicting his legs since birth. In addition to this, lack of sensation resulted in a severe burn which failed to heal and now he uses an artificial leg.

He was baptised into the Church in February 1969 and later the same year started a training course at the Portland Training College for the Disabled, Mansfield, Notts. He has now qualified for the Royal Society of Arts examinations in English, Book-keeping and Arithmetic—as a result he has been appointed an excellent post as bookkeeper to a local company.

Ray is reluctant to take any credit for his achievement, and says it is all due to Pauline, who is a trained nurse. She works full-time as a health visitor, runs a home, and has accepted a calling jointly with Ray as Stake Missionary. Brother Trout is now a Seventy.

Together they do wonderful work in the Lincoln Ward of the Leicester Stake. They are always ready to share their testimony, and show their gratitude to their Father in Heaven for his success.

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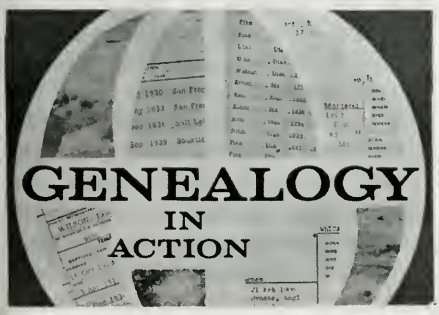
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Valerie Johnson and Paul Harrison

Congratulations

BIRTHS

May 15—To Brother and Sister Yarrow, Newton Aycliffe Ward, Sunderland Stake, (formerly of Edinburgh) a daughter, Abigail Sandra.

May 25—To Alex and Frances Stewart, Billingham Ward, Sunderland Stake, a son Neil Alexander.

May 28—To Pat and Lynn Hammond, Middlesborough Ward, Sunderland Stake, a daughter, Kathryn Louise.

ENGAGEMENTS

Jean Henwood of Middlesborough Ward Sidney Crawford, North Shields Branch.

Janet Susan McNee of Darlington Branch and Brent Shumway of Shelley, Idaho Falls. Both are study- at B.Y.U.

MARRIAGES

The first wedding in the Billingham Chapel took place on May 23rd when Valerie Johnson and Paul Harrison were married by Bishop Dale. The bride wore a Victorian-style white, lace dress which had a long train. She was attended by 5 bridesmaids who wore long dresses of red velvet, which had been made by the Ward Relief Society Sisters. Phil Sibly was the best man. Guests afterwards

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attended a buffet reception in the Cultural Hall.

The wedding of David C. Kenny of Cavehill and Jasmin Wolsey of Banger Branch took place on June 27 at the Cavehill Chapel in the Irish Mission. President Peter K. Ferguson of the Banger Branch performed the ceremony. The bride wore a white gown of traditional style. Afterwards a reception, which was prepared and served by the Relief Society Sisters, was held in the Cultural hall. The couple then left for the London Temple and a honeymoon in England.

On May 16, Dorothy M. Cooper was married to Patrick E. Ayres in the Norwich Chapel. As this was the second marriage for both parties, bride was attended by her two daughters and accompanied by her son, while her son-in-law performed the duties of best man. She wore a turquoise silk dress and carried a bouquet of white carnations, the bouquet was provided by her son Dennis, who is serving a mission in Belgium.

Dorothy Cooper and Patrick Ayres



David Kenny and Jasmin Wolsey sign the Register





Some of the future Ward and Stake Leaders at Benbows Farm



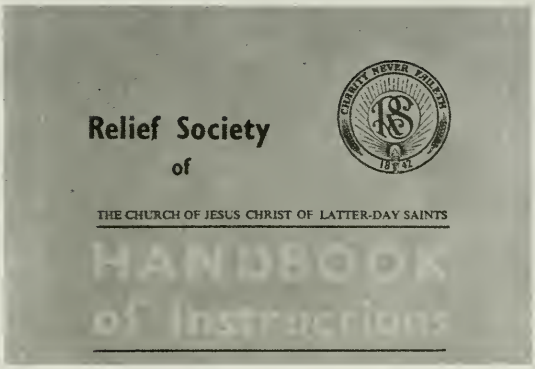
Chelmsley Wood members gather together outside the Woodsetton Chapel at Conference Rally



President Geoffrey Wilkins and some of his helpers show the flag at their Branch Camp



Brother Short under attack from the children



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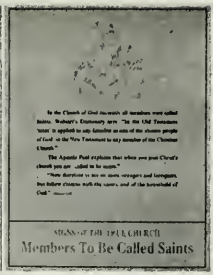
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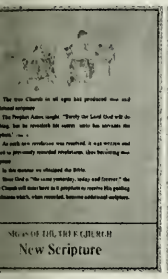
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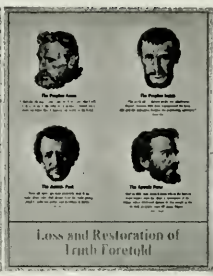
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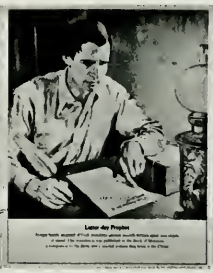
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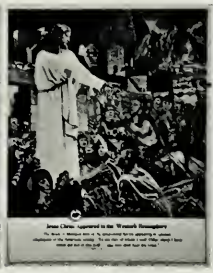
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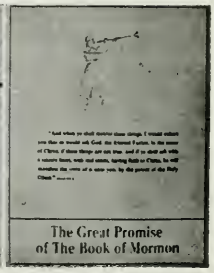
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OBEDIENCE IS THE FIRST LAW OF HEAVEN

by Elder S. Dilworth Young
First Council of Seventy

● MANY YEARS ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven."

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing more was said. The march down the aisle continued, and the meeting duly commenced.

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven,



but that obedience is. He spent the next 45 minutes marshalling instances and scripture to prove his thesis. The main point that impressed me, a boy at the time, was that by obedience order may be established and that without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoso ever the Lord their God shall command them." (Abr. 3:24-25).

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum, each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.

Too many of our children do not realise that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting and they generally know

enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

" . . . inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25).

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teachings.

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice.

It was a long time, during which they obeyed explicitly before an angel came and asked Adam why he offered sacrifices. His reply was short but truthful.

"I know not, save the Lord commanded me." (Moses 5:6).

In that reply is the example that should be followed by all children. If parents tell children to be in from a party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased, or that the lawn must be cut on Saturday, the reply of the children should be "we'll obey."

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes.

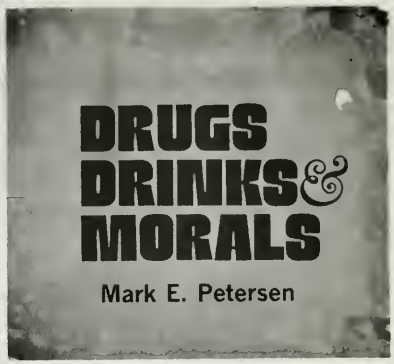
Remember the night of September 21, 1823, when Joseph Smith was

visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni, who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill, Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.

I do not recall a single time that Joseph asked permission of his father to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.



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IT'S THE MAN THAT COUNTS

by Elder Sterling N. Sill
Assistant to the Twelve

AS a kind of text, I would like to borrow a little from the philosophy of Rudyard Kipling. Kipling was an English writer born in 1865. He lived in that period when England was the world's leading naval power. He saw much of the change-over from the old sailing ship to the use of steam as a means of ocean navigation. Kipling preserved for us some interesting ideas about this transition in his poem entitled "M'Andrew's Hymn."

The dictionary says that a hymn is a song of praise or adoration, having a religous significance. Kipling's M'Andrew was the captain of an early steampship in the days when 98 per cent. of the land-based work of the world was done by the muscle power of men and animals. And even though M'Andrew's engines were very primitive, he praised God for the use of this gigantic new power that had been placed in his hands, and he looked forward to the time when his ship might attain a speed of 30 miles per hour.



M'Andrew sang:

"From coupler-flange to spindle-guide
I see Thy hand, O God—
Predestination in the stride o'yon connection'-rod."

The standing alone at night as he guided his ship home from its journey abroad, he said:

"I cannot get my sleep to-night; old bones are hard to please;
I'll stand the middle watch up here—alone wi' God an' these
My engines, after ninety days o'race an' rack an' strain
Through all the seas of all Thy world, slam-bangin's home again.
Slam-bang too much—they knock a wee—the cross-head gibs are loose,
But thirty-thousand miles o' sea does give them fair excuse."

Then for a while M'Andrew focuses his meditation upon some of the blemishes of the men who run the machines. Frequently his sailors debased themselves and put ugly scars

Then while reflecting upon the beginning and contemplating the future of the machine, he said:

"Ten pounds was all the pressure then with which a man could drive;
An' here, our workin' gauges given 165!
We're creepin' up wi' each new rig —less weight an' larger power;
There'll be the loco-boiler next an' thirty miles an hour!
Thirty an' more. What I ha' seen since ocean-steam began
Leaves me no doubt for the machine: but what about the man?"

upon their souls. The fires of sin blackened their lives even as the flames blackened the ship's furnaces. M'Andrew pointed out that in travelling a million miles of sea some of his sailors had travelled an even greater distance away from God and the purposes for which they were created. But M'Andrew knew that the most important question must always be, "what about the man?" He says:

"'Tis the man that counts, wi' all his runs, o'er a million miles o' sea:
Four times the span from earth to moon . . .
But how far, O Lord, from Thee?"

Then thinking about the machine of the future M'Andrew said:

"In spite of knock and scale, of friction waste and slip
By thy great light, now mark my word
We'll build a perfect ship.
I'll never last to judge her lines
Or take her curve, not I.
But I have lived, and I have worked
Thanks be to Thee Most High."

From M'Andrew's day till now we have continued to perfect our machines until we have far surpassed M'Andrew's dream of "a perfect ship." The early steamship could hardly carry enough coal to provide the means of propelling itself across the ocean. But the new atomic ships now being launched can carry a full cargo around the earth twenty times or more without ever a thought of refueling.

Our machines not only carry us across the oceans and take us under the polar icecap, but they plow our ground, cook our food, refrigerate our homes, make our clothes, balance our books, carry our messages, build our roads, and move our mountains. Some pictures were recently published showing the construction of the Suez Canel in the 1860's. They showed the dirt being removed in baskets, strapped to the backs of human beings. Then less than a hundred years later a single giant earth-moving machine could do the work previously done by thousands of men.

We have electronic brains equally as capable in the mental field. There are a great many physical and mental jobs which we can no longer afford to have done by "manpower" inasmuch as "machine power" is so much cheaper and more effective. If M'Andrew praised God for the machines of his day, what would he think of those of our time, capable of carrying us though the stratosphere at many times the speed of sound, or what would he think of the $20,000,000,000 project to put a man on the moon? If M'Andrew lived among us, he would be sure to command us for our machines and equally sure to inquire, "What about the man?"

We just hope now that man has arrived on the moon, he will not create the sorry state of affairs there that presently trouble the earth. But whether here or on the moon, our most serious question will always be, "What about the man?" What about his honour, what about his faith, what about his future? How much personal improvement will we make this year?

An investment that pays five per cent. interest will more than double

itself in fifteen years. How much personal doubting have we done in that time? It is wonderful for us to be able to stand flapping our wings in preparation for our flight into space, but in the process are we getting any closer to God and our own eternal life?

Captain M'Andrew dreamed of building a perfect ship, yet he said "It's the man that counts." What our world needs is more perfect men.

For more than nineteen centuries now we have held up before our minds the example of a perfect man, and his greatest message was, "Follow me." With all of our ability, how well are we following him in his faith? How well are we following him in his works, or in the development of real character qualities in ourselves? As the high point in the most important sermon ever given, the greatest man who ever lived said, "By ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Our Father in heaven is the most perfect, and the most intelligent Being in the universe. He is a member of the highest order in existence. He has the greatest sense of values. He is God.

But what about the man? Man's eternal spirit is the literal offspring of God, and according to the natural laws of the universe, the offspring may someday hope to become like the parent. There is everything in remembering our heritage and constantly reaffirming it by the perfection of our own lives.

But generally we are not thinking very much about perfection in men. We live in the age of machines. We occupy ourselves with armament, astronauts to the moon, and contests for supremacy in material things. What a wonderful world we could have if we could make an inprovement in ourselves to match the improvement in the machines we operate!

Many years ago Harry Emerson Fosdick wrote an interesting book entitled, "On Being a Real Person." He detailed some of the items necessary if one desired to develop himself into a truly outstanding individual. And that is something we should work at a great deal harder than we do. But in the Holy Scriptures God has given his own specifications for developing life's values. It was intended that by following his formula every child of God should become "a magnificent human being" and eventually become even as God. But first we must get rid of the dishonesties, the disloyalites, and the immoralities that destroy so many of our lives and put perfection forever beyond our reach.

But in many ways a state of near perfection is a reasonable goal for us; for example, we can all be perfect in abstaining from tea and coffee. We can be perfect in freeing ourselves from the use of tobacco and alcohol. We can be perfect in the payment of tithing. We can be perfect in our attendance at Sacrament meetings. We can be perfectly honest and perfectly dependable and perfectly moral, and this with much less effort than we spend in developing perfection in our machines.

The book of Genesis says that Noah was a righteous man and perfect in

Continued on page 41

MORE ERRORS MORE DISTORTIONS

by Elder James R. Moss

● As members of the Church of Jesus Christ of Latter-day Saints, we believe the Bible to be the word of God "as far as it is translated correctly."1 The errors and omissions of uninspired scribes and priests throughout the centuries have distorted and removed many of the "plain and precious" parts of the pure gospel from present-day versions of the Bible.2 This increases both the worth of our modern-day scriptures such as the Book of Mormon as a second witness, and the need to examine the New English Bible's doctrinal content to determine its worth as a spiritual guide. For although the translators claim their purpose in undertaking the new translation was to modernise the language of the Bible, an analysis of the text indicates they "modernised" the doctrinal content as well in several places. Is it more correctly translated than the King James Version we generally use in the Church? Does it restore

any " plain and precious" parts of the gospel, or does it further distort and remove them?

As a guide to the correctness of any Bible translation, we have the benefit of the Prophet Joseph Smith's Inspired Revision of the Bible. Although Joseph never completed this work and we do not generally use it in the Church, it can still provide many helpful insights into biblical interpretation where the Prophet was inspired to correct and restore both doctrinal and historical content. If the New English Bible follows the Inspired Revision in doctrinal corrections of the King James text, we may assume it is a more correct translation than the latter one. If, however, it makes doctrinal changes in the King James text where the Inspired Revision retains the same content, or fails to correct doctrinal passages where the Inspired Revision does, we may assume it is a less correct translation and therefore less worthy of our adherance than the King James version.

For purposes of brevity, only four areas have been selected for analysis: (1) the nature of God, (2) the condition of man, (3) the priesthood, and (4) the nature of charity. Much of this analysis is based on the pioneering work of Dr. Robert J. Matthews,3 to whom the author is indebted and expresses grateful appreciation.

The Inspired Revision (IR) corrects the King James Version (KJV) in three areas dealing with the nature of God in the Old Testament. First, the KJV says repeatedly that "the Lord repented" of an evil thought or action, a doctrine clearly fallacious as the Lord is perfect and therefore not in need of repentance. In each of these passages, the IR shows that it was someone else that repented. Exodus 32:14 in the KJV reads, "the Lord repented of the evil which he thought to do unto his people," but the IR correction

reads, "the Lord said unto Moses, if they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath." Amos 7:3 and 7:6 in the KJV read "the Lord repented," but the IR correction reads "Jacob shall repent." And Jonah 3:10 in the KJV reads, "God repented of the evil" where the IR corrects it to read, "they turned from their evil way and repented."

The IR also corrects passages reading that the Lord hardened someone's heart. Exodus 4:21, 7:3, 7:13, 9:12, 10:20, 10:27, and 11:10 in the KJV all read that the Lord hardened Pharoah's heart, but the IR corrects each verse to read that Pharoah himself hardened his heart, not that it was caused by God. And Isaiah 63:17 in the KJV reads that the Lord hardened the hearts of the people, where the IR corrects this to show the Lord only allowed this to happen, not caused it. And finally, the IR corrects the KJV where it reads that an "evil spirit" or "evil" from God afflicted someone. 1 Samuel 16:14 and 19:10 in the KJV both read that an evil spirit from God troubled Saul, but the IR corrects this to indicate the evil spirit "was not of God." And Amos 3:6 in the KJV reads, "Shall there be evil in a city, and the Lord hath not done it?" where the IR correction reads, "Shall there be evil in a city, and the Lord hath not known it?

How does the New English Bible (NEB) compare with the KJV and IR in these doctrinal areas? In each case the NEB follows the mistaken doctrine of the KJV rather than the correct doctrine of the IR. Where the KJV says the Lord repented, the NEB says the Lord "relented" or, in the case of Jonah 3:10, retains the same word. Where the KJV says God hardened someone's heart, the NEB says God made him "obstinate" or "stubborn" Where the KJV says an evil spirit came from God, the NEB agrees completely. Clearly, the New English Bible is no improvement on the King James Version in this doctrinal area. And the mistakes of the KJV are carried over into the New Testament as well. When the KJV text of John 1:18, "No man hath seen God at any time," is corrected by the IR to read, "no man hath seen God at any time, except he hath borne record of the Son;" the NEB not only retains the KJV error but reinforces it by reading "No one has ever seen God" in direct contradiction to the experience of both biblical and modern-day prophets.

The IR corrects mistaken KJV doctrine on the condition of man as well as the nature of God. In Acts 13:48, the KJV reads "as many as were ordained to eternal life believed," indicating the mistaken doctrine of predestination. The IR corrects this to read, "as many as believed were ordained unto eternal life." More specifically, in 1 Peter 1:20, the KJV reads that Christ was "predestined before the foundation of the world," indicating he had no freedom of choice in the matter. Again, the IR corrects this to show Christ was "foreordained" and not predestined. On the course of

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mortal progression, the KJV text of Hebrews 6:1 suggests "leaving the principles of the doctrine of Christ" to go on to perfection, which the IR corrects to read, "not leaving the principles of the doctrine of Christ" in direct support of the Saviour's statement to the Nephites4 and the great discourse of Nephi.5 And on the condition of man after mortality, the IR corrects the KJV's text in Romans 6:7 reading, "he that is dead is freed from sin," to read, "he that is dead to sin is freed from sin," showing a proper understanding of the spirit world.

How does the NEB compare in these doctrinal areas? Again, it follows the mistaken doctrine of the KJV rather than the correct doctrine of the IR. Acts 13:48 is rendered "those who were marked out for eternal life became believers," and 1 Peter 1:20 retains the same wording as the KJV. Hebrews 6:1 in the NEB says we should "stop discussing the rudiments of Christianity" while Romans 6:7 proclaims "a dead man is no longer answerable for his sin." And the NEB wanders even farther than the KJV in its treatment of the literal resurrection of the body. The beautiful statement of Job 19:26, "and though after my skin worms destroy this body, yet in my flesh shall I see God," retained exactly by the IR, is weakened in the NEB to the uncertain, "I shall discern my witness standing at my side."

What of the priesthood? The IR supports the KJV in Mark 3:14, John 15:16 Acts 14:23, 1 Timothy 2:7, and Hebrews 5:1 that men are to be "ordained" to the priesthood, a very specific ordinance, and in Hebrews 5:4 that this must follow the pattern of Aaron's ordination. But the NEB incorrectly substitutes the word "appointed," a secular function, for "ordained" in each instance, and changes Hebrews 5:4 so as to deny its function as an ensample for future ordinations. Moreover, in Ephesians 2:19—20 and 4:11—14, the IR again supports the KJV's emphasis that the Church of Jesus Christ must be built on a foundation of apostles and prophets, and that only through their priesthood leadership can we come to a "unity of the faith." But the NEB states only that the foundation of the Church was "laid by" the apostles, implying they are no longer needed, and that "we shall at last attain to the unity inherent in our faith" rather than that being achieved only through priesthood direction. And in the area of priesthood powers, the NEB substitutes the weak and passive "allow" and "forbid" in Matthew 16:19 for the much stronger and correct "bind" and "loose" terminology that Jesus used to describe the sealing powers of the priesthood.

And finally, what of charity? Here again, the NEB proclaims false doctrine. While the IR corrects the KJV's text of 1 Peter 4:8, "charity shall cover the multitude of sins," to read, "charity preventeth a multitude of sins," the NEB errs even more in stating "love cancels innumerable

sins," a word substitution also followed in 1 Corinthians 13. Clearly, the NEB translators lack a clear understanding of the laws of justice and mercy and the atonement of Christ.

These examples could be multiplied, but the pattern should be sufficient to show that the New English Bible is not only not an improvement over the King James Version in doctrinal content, but is even less correctly translated in many areas. It fails to correct many errors found in the King James Version and adds more of its own. As Latter-day Saints committed to truth, we should not base our knowledge of the gospel on any work so contaminated by the learning of men.

Footnotes:

1 8th Article of Faith.

2 See 1 Nephi 13:20—29.

3 Joseph Smith's Revision of the Bible.

4 3 Nephi 11:31—41.

5 2 Nephi 31:10—21.

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POETRY

ENGLAND

Give me a land
Where April showers refresh the faded green of winter's grass,
Where almond trees are massed in blushing bloom,
And flowering cherries shower white-petalled snow on those who pass,
Where pigeons, wheeling near their homing loft,
Enrich the sky with grey and silver wings.

Give me a land
Where grey spired churches rule the village square,
And white thatched hamlets, scattered here and there,
Relieve the natural contours of the rolling hills.
Migrating birds return here each succeeding year,
And so will I.
This land is mine,
And ENGLAND is her name.

Sister Gillian B. Brown-Lee
Bristol No. 2 Branch,
England West Mission

JESUS

The world was dark and in it men
Groped blindly for the way to go.
Their Father, gazing down on them
Sent Jesus Christ—the way to show.

Now what was Christ to those poor men?
What is He to us here and now?
The Light—the Way—the Great Amen.
The Sunshines beam and rains bright bow.

Is He not the water cool
Which flows along the dry hot waste?
Or clean reflective, still green pool
Which we'd rush by in daily haste?

Does not His light, just like a lamp,
Shine through the darkness and the gloom.
Beckoning wanderers—cold and damp,
Into the warmth of a well lit room.

Where fire burns to ease the cold
And dry earths soggy slime away.
Where loves clean waters help to mould
The spirits pure, as though 'twere clay.

Where feasts of Wisdoms flowing words
Are given freely to the poor.
So that they grow as free as birds
To fly away, then back for more.

How can men thus enter in
This sunshine shelter from lifes storm?
Why—he who seeks to free from sin.
His soul—will knock from night 'till morn.

And never will the lamp-light fail,
Nor will the 'door not ope'
For Jesus Christ has set loves trail
That all in Him may find their hope.

Rose Marie Beswick,
Luton Ward,
London North Stake

POETRY—2

A THOUGHT

Rose buds,
Swallow wings,
Stream runs,
Throstle sings,
Tree sighs,
All these things
Are of Thee.

Child cries,
Mother holds,
Valley bends,
Hill folds,
Faith grows,
Trouble moulds
Us for Thee.

Sister Gillian G. Brown-Lee
Bristol No. 2 Branch
England West Mission

THE MAYFLY

O Eternity! O Eternity! how shall I grapple with the misery I must meet with in eternity? John Bunyan "Pilgrims Progress"

The Mayfly has a sorry life
It lives for just one day
It hatches, flies, mates, then dies,
That is it's single day.

To me it seems futility,
To have a time that short,
A thing of beauty for a day,
And then it's life is bought.

I too accept such a fate
But in, three score years and ten.
In a millionth of eternity
My mortal life is spent.

God gave me a body,
And commandments for its keep
But shall I spend eternity
In the highest or the deep.

The Mayfly has a happy life
It lives free of Satan's reach
But the Mayfly's life, to my life
Is but a pebble on a beach.

Wilfrid Braithwaite,
Manchester Stake

TRIUMPH

And they mocked Him, saying come down off thy cross and save thyself.
If He had thought of self he never would have been upon the cross.
Oh! littleness of men, shall love be then so little?
This was Messiah, this was the love Divine made manifest.
This was the valiant one forgiving all: not cowed, not broken, but triumphant.
And the Heavens veiled themselves with clouds, before the deathless majesty of Christ.
You cannot slaughter love, although you nail it to a myriad tree,
It will rise up and sunlike ascend with it's 'God'!
You crucify yourselves with twisted thoughts and evil deeds, you are the crucified.
And love, the resurrected, comes back to free you from your crosses,
On the hill of Calvary, and shine the love star of God.
And the "Love Star" shall shine till he embraces all the world.

Evelyn Duncan Robinson
St. Albans Ward,
London North Stake

HAVE CONCERN FOR OTHERS

by Elder Marion D. Hanks
Assistant to the Twelve

● IN THE EARLY DAYS of my service in the First Council of the Seventy, I observed in the records of a stake to which I was assigned that this stake had a very strong elders quorum. I was anxious to discover why. I asked the stake president in advance if we might hear from the three members of the presidency of that quorum at our Saturday night meeting. This was arranged.

The quorum president who spoke was a professional man who had been very faithful in the Church but whose duties had made it difficult for him to devote time to active leadership, and so he had really never before held an office. Now he had been called to be the president of the elders quorum by a wonderful man who believed in him and in his potential, and he took the assignment. He wanted to succeed in it, so he worked and prepared himself and got some good help and started out. He told us how he had divided



the elders quorum area into certain segments. He and a companion had taken one segment, his counsellor and a companion another segment, and the other counsellor and the secretary, each accompanied by a companion, also took segments of the quorum area.

They had started out with what I understand to be the spirit of home teaching in our time, although they were working under a little different programme in their elders leadership. They decided that an occasional visit just would not do the job, because this quorum was quiescent, to say the best. In fact, when the leaders were chosen, there were scarcely any others they could count on. So the president and his counsellors, with companions, visited these homes, humbly and earnestly trying to get involved in the lives of the men and their families. At the end of the quarter they shifted areas, so that at the end of the year (they had not quite finished the year, actually) all of the members of the presidency had become deeply indentified with every man in that quorum.

This choice leader bore his testimony of gratitude for the opportunity he had had and sat down in tears. I leaned to the stake president and said, "I understand." He said, "Wait a minute."

The first counsellor was a young sales executive who had invested great imagination and creative ability in his leadership. He was charged under the programme with the responsibility of the church service of the men, and this meant temporal and religious activity projects. Their temple attendance was high, their quorum attendance uniquely high, their sacrament meeting atten-

dance wonderfully strong. They had projects of all kinds. I remember his mentioning one. They had assigned every man in that rural stake to grow a little porker to sell, but the market went down. He turned around and said to the president with a smile, "I forget how much. money we lost on the project, president, but every single man in the quorum responded to the challenge and was involved."

When he sat down, I thought I knew why this quorum was what it was, so I leaned to the president and said, "I understand." He said, "Wait a minute."

We then had called to the pulpit a young farmer, married, with several children.

He said, "When the stake president asked me to be the second counsellor in this quorum of elders I said, "Who are the others?" He said, 'Brother ———— and Brother ————.' And I said, 'I don't know those fellows very well. Do they intend to succeed, or are they going to fail?' The president said, 'We assume they intend to succeed.' And I said, 'Don't assume it; ask them. If they intend to succeed I will take the job. If they are going to fail, I don't want anything to do with it. I am not about to get associated with an outfit that starts out to fail.'

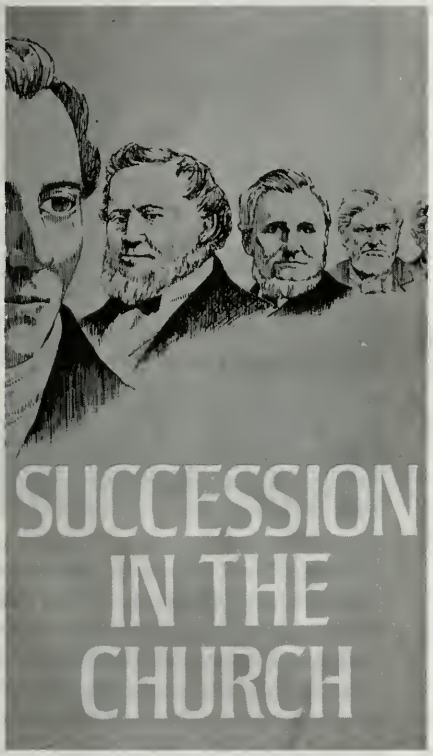
"Well," he said, "the president asked them and they said they intended to succeed, so I took the job. Now," he said, without the trace of a smile (and I think it was really a guileless statement, although all of us laughed a little), "I want to tell you that these are successful priesthood leaders. They are great, successful priesthood leaders, and the reason they are is me."

Let me quickly tell you again, he was not being immodest or arrogant. The people responded. They knew him

In those days his assignment would make him chairman of a committee called "fact-finding," "statistical," or "reporting," as we came to say. I wonder how many of you would get the fire charged in your veins with that nomenclature. Somehow it did his. He really believed that his assignment was the most important in the Church. He knew that successful priesthood leaders cannot really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move. He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed itself, this concern, with a quorum that had come alive.

I would like to bear a testimony of appreciation and deep respect for you who serve in the Church, who have the courage and the faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do, wonderful results will occur.

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THE BLESSINGS OF ADVERSITY

by Elder A. Theodore Tuttle
First Council of Seventy

This is not an official Home Evening lesson, but its message is one which we believe could be usefully given to a family of teenagers.

● WHEN I WAS in seminary class many years ago, we had a lesson entitled "Sweet are the uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is often the case, the teachings of our youth return again and again to our memories ofttimes with greater significance and meaning than they had when they were taught. So it has been with this lesson, and in the intervening years I have learned something about the truth of this statement.

Adversity, in one form or another is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Ofttimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways —sometimes unjustly tried. At times



it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

On one occasion, in the presence of the Prophet Joseph Smith, someone commented that a person was suffering affliction because of his sins. The Prophet Joseph responded that that was an unhallowed statement to make —that afflictions come to all.

Henry Ward Beecher said, "Affliction comes to us all, not to make us sad, but sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to refresh us as the night refreshes the day; not to impoverish, but to enrich us."

Too often we are shortsighted as we view the effects of adversity upon us. We fail to see the purifying and refining effect wrought by the flames of adversity. These flames are not meant to consume but only to purify us. Disguised as adversity, blessings are showered upon us.

Recently after administering to a seriously afflicted infant, a man who was present observed: "This is one of our finest and most faithful families. I don't know why they should be thus afflicted." Some misunderstand. It does not necessarily follow that righteousness immunises us against adversity. Elder Harold B. Lee has observed that living the gospel of Jesus Christ is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and

look beyond the present trouble to the brighter day.

William Cowper, a noted English poet returning home one night in a dense London fog became completely and hopelessly lost. Try as he would, the driver could not find his home. Finally, the cabby stopped and said, "It is hopeless." Alighting from the carriage, Cowper groped his way to a doorway —to find that he was on his own doorstep. He went in and penned these lines, now the lyrics of the hymn, "God Moves in a Mysterious Way His Wonders to Perform."

"Ye fearful Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.
"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

"Out of the lowest depths," Thomas Carlyle has said, "there is a path to the loftiest heights."

We cannot indulge ourselves the luxury of self-pity. Ours is the duty to seek the path that leads us upward. Lives of great men teach us that many of them rose to significant achievement because of their adversities.

To those who this day are weighted down by adversity, I suggest this thought from Robert Browning Hamilton:

"I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.
"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

Those who have been driven to their knees in weakness, grief, and humility commune with God not in the learned cliches of prayer, but in heartfelt, soul-revealing communion. And when our Father sustains and assures a tested faith and a tested love, they learn the sweetness of adversity.

While living the gospel will not necessarily temper the elements, it will temper you so you can endure the trials of life without despair and can overcome with patience your afflictions.

Sweet indeed are the uses of adversity. If we bear adversity well, we can learn the principle enunciated by Moroni: " . . . wherefore, dispute not because ye see not, for ye receive no witness until after the trial of yours faith." (Eth. 12:6).

It takes faith, too, to believe what Lehi taught:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam felt that men might be; and men are, that they might have joy." (2 Ne. 2:24-25.) But we all need to keep in mind that joy is ofttimes camouflaged in the robes of hard work,

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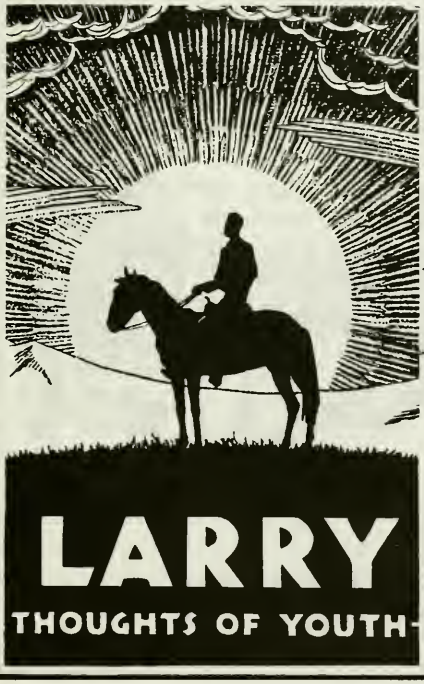
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sorrow, sickness, and a tested faith.

The trials and adversity experienced by the pioneers who crossed plains and mountains to reach and build in the Great Salt Lake Valley were related by President J. Reuben Clark, Jr., in his address: "To Them of the Last Wagon."

" . . . **The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost 'ex' deep, wrung from her clenched lips a half-groan that she did her best to keep from the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed . . .**

"Then the morning came when from out that last wagon floated the cry of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?" (The Improvement Era, November 1947, p. 705).

Why should we then ask God for relief from adversity when we as a people have been made strong by adversity? Rather let us search our hearts to learn the Refiner's purpose in our lives. May we all come to know that God is still in his heaven and rules in the world, and that in the providence of a loving Father, "all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

LEARNING

by Joseph Smith

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must being with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.

OUR PARAMOUNT OBLIGATION

I BELIEVE the paramount obligation resting upon the Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Redeemer of mankind.

We must not fail in this very definite responsibility. There are many among the religious teachers of the world who are making compromises in this respect. It is not long since Colonel Ingersoll, the gifted agnostic, said, "For the man Jesus I have the highest admiration. I gladly pay to him the homage of my tears. But for Jesus as the Son of God, I will have nothing to do with him."

I regret to say that many of the modern religous teachers have adopted the view expressed by this well-known unbeliever. Not long since I read again the Book of Mormon and found that on almost every page Jesus is declared to be the Son of God and the Redeemer and Saviour of the world. This may also be said of the revelations given to the Church through the Prophet Joseph Smith as recorded in the Doctrine and Covenants.

What is there left if you eliminate Jesus as the Son of

by Elder Alma Sonne, Assistant to the Twelve

God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

Many years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologise, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility.

ARE YOU PREPARED FOR YOUR CALL?

by Elder James R. Moss

● ARE YOU PREPARED to be an effective missionary of the gospel? Are you prepared for leadership responsibilities in priesthood quorums and auxiliary organisations? Are you prepared to be a true Latter-day Saint and fulfill the great destiny that may be yours in the Church of Jesus Christ?

In the October, 1967, General Conference of the Church, President Harold B Lee, then a member of the Quorum of the Twelve Apostles, announced some startling projections of Church growth and development that emphasize the need for you to become well prepared in each of these areas.

By the year 1985, just 15 short years from now, Church membership will have increased to nearly 8 million members, with over 200,000 in Great Britain.

Are you prepared to help bring these people into the Church?

In that year there will be 1,000 stakes in the Church and 10,000 wards requiring the selection each year of 200 new stake presidents and 2,300 new bishops, 1,500,000 new ward positions will be created, along with 300,000 new stake positions.

Will you be prepared to fill them?

Relief Society enrolment will increase to 692,000, Sunday School average attendance to 2 million, MIA enrolment to 1,387,000 and Primary enrolment to 1,047,000. Each of these auxiliaries will need thousands of new officers and teachers.

Will you be prepared to become them?

And you may not need to wait until 1985 to be given these responsibilities, for already many important positions

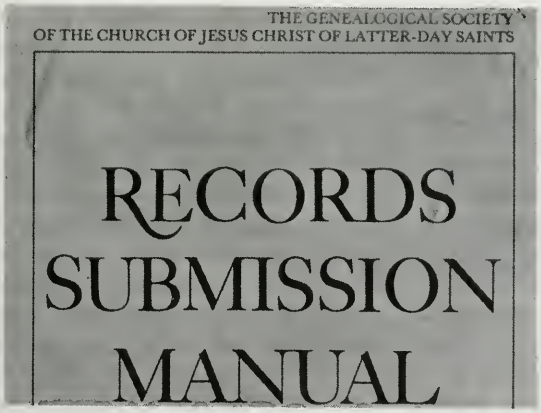
in the Church are being filled by members in their teens or early twenties. In this country and throughout the Church it is not uncommon to find a ward YMMIA president who is 18, a stake missionary who is 19, a district Sunday School superintendent who is 20, or a counsellor in a branch presidency who is 21.

Will you be prepared for such a call at such an early age?

We have many members of bishoprics, stake high councils, and heads of ward and stake auxiliaries in their twenties. With these increased responsibilities come increased authority.

Will you be prepared to exercise that authority wisely? Will you be prepared to counsel others who will rely on your judgment and knowledge of gospel doctrines and programmes? Are you prepared now? If not, will you be prepared then?

There have been many instances in the history of the Church when people have had great responsibilities thrust upon them with little warning. One of the best known examples is the challenge faced by Brigham Young following the death of the Prophet Joseph Smith. As President of the Quorum of the Twelve Apostles, the responsibility for leading the Saints on their western migration to the Salt Lake Valley fell to him. Fortunately, he was prepared to meet that challenge.



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He had been a member of Zion's camp in 1834, marching at the head of a small group of men within the camp under the direction of Joseph Smith, helping relieve the suffering of the Saints in Jackson County, Missouri. He later obtained great practical experience in leading large groups of people when he superintended the removal of some 12,000 members of the Church from Missouri in the early months of 1839 while Joseph Smith was held in the Liberty Gaol. As a missionary in Great Britain in 1840, he organised a permanent shipping agency and emigrated over 1,000 souls to the stakes of the Church in the United States. When the time came and the responsibility became his, Brigham Young was well prepared to provide the leadership the Church so desperately needed.

Other men who eventually became leaders in the Church also received great responsibilities at an early age. Joseph F. Smith, the sixth President of the Church, was called as a missionary to the Hawaiian Islands while only 14 years of age, and served faithfully and well for three years, having been prepared in his early youth by his great mother, Mary Fielding Smith, in the absence of his martyred father Hyrum.

Heber J. Grant, who succeeded Joseph F. Smith as President of the Church, was called as a stake president at the age of 23, and as an Apostle at age 25.

More recently, Elder Thomas S. Monson was called to be a bishop when only 22, and five years later was called as a counsellor in a stake presidency. His call as a mission president soon followed, and at the time of his call to the Quorum of the Twelve Apostles, he was just 36 years old. But when each call came, Elder Monson was well prepared for the responsibilities he was given.

But how about you? How can you become prepared for the positions of trust and responsibility that will be yours?

One thing you must do is learn as much as you can about the principles and ordinances of the gospel of Jesus Christ. The Lord revealed to Joseph Smith that you must "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire you shall have my Spirit and my word, yea, the power of God unto the convincing of men"1

And one of the keys to the great missionary successes of the Sons of Mosiah was that "they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God."2

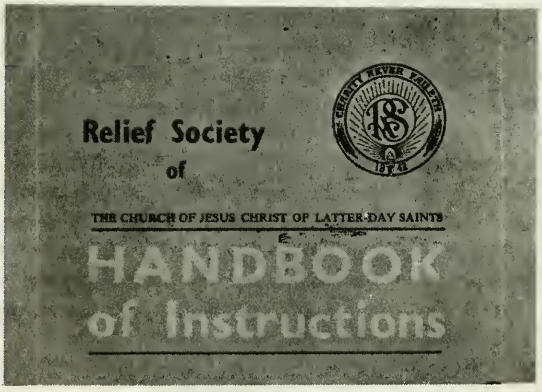
In addition to learning the important gospel principles, the Lord expects us to also become educated in other areas. As Elder Marion D. Hanks once said, "There is so much to learn and so many reasons to learn it, and one of the most important reasons is that God expects us to be able to meet on their level the most intelligent, effective,

educated thinkers in the world, and to hold our own."3

An analysis of the suggested areas of study commanded by the Lord in the great Olive Leaf revelation indicates that among other things we should learn history, geography, languages, geology and politics—all "that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."4

But education, both spiritual and secular, is not enough. What else must you do to become prepared for your future role in the Church? A second important thing is to develop spirituality in your life through continual participation in such spiritual experiences as fasting and prayer. The record of the Sons of Mosiah continues. "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God."5

At one time during the mortal ministry of Jesus Christ, His disciples failed to heal a young man possessed of an evil spirit. When they came to the Saviour asking "Why could not we



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cast him out?" Jesus rebuked them for their unbelief, adding, "this kind goeth not out but by prayer and fasting."6

Brigham Young is said to have stated in his later years that there was never a time after he joined the Church that he was not spiritually prepared to perform any ordinance of the gospel within five minutes of being asked.

Can you say that? Are you prepared now to exercise your faith, to pray with a troubled friend who comes to rely on you, to exercise the powers inherent in the priesthood when you receive that great calling?

Or would you have to go off for a day to fast and pray in an attempt to get yourself spiritually in tune? Start now to develop spirituality so that when the time comes, you will be prepared.

Finally, be willing to accept what you may consider to be small responsibilities in the Church now and perform them well, thus gaining good experience and growth to prepare you for greater responsibilities in the future. The Lord has encouraged us to "be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."7 Brigham Young began his preparation to lead the entire Church in its western migration by leading ten men in the march of Zion's Camp. You can't expect to be prepared for or given great responsibilities in the Church unless and until you have accepted and effectively discharged small ones.

You have a great destiny in this Church as it has a great destiny in this world. Through learning the principles of the gospel, developing spirituality and accepting small responsibilities now, you will be able to answer "Yes!" when the future asks "Are you prepared?"

Footnotes:

1 Doctrine & Covenants 11:21.
2 Alma 17:2.
3 B.Y.U., 1 August 1967.
4 Doctrine & Covenants 88:77—81.
5 Alma 17:3.
6 Matthew 17:14—21.
7 Doctrine & Covenants 64:33.

TASTES GOOD

by Joseph Smith

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

GIRLS PRESERVE YOUR PURITY

by Bishop Walter Stevenson,
London Stake

IN HIS BOOK "Bandoola" Col. Williams (Elephant Bill), tells of a young forest assistant's first experience of getting a herd of elephants across a river in flood. The elephants milled around until a young female struck out to swim across then all the others followed. The young forest assistant expressed his surprise that the one to lead them across should be a young female and not one of the big tuskers. The Burmese elephant boy said, "Well Thakin, men will always go where women go, but women will not always go where men go. Why should elephants be different."

This simple statement by an uneducated Burmese elephant boy is wisdom indeed, I would that our girls would learn this simple truth. I spend much time helping girls and boys and married couples sort out their marital problems and love lives and I am appalled by girls lack of understanding of men, and by the gullability of women today.

There is much talk today about equality of the sexes, emancipation of women, and of this being a man's world. The sexes never have been and never will be equal in the sense that some try to make them. Men and women are not only different physically and emotionally, they have different roles to play.

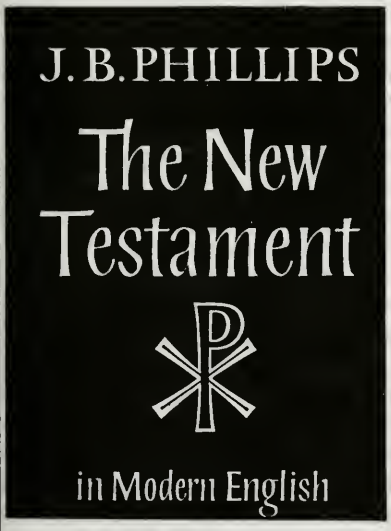
Man was built for, and ordained to work, overcome and subdue (see Genesis 3-23 and Moses 2-28), and was endowed with physical strength and an agressive spirit for this purpose, he is basically a hunter and protector.

Woman was made to be a mother her purpose is to bear and raise children, to love, pacify and educate them. To this end she was designed and given what we call the maternal instinct, and the emotions and physical stamina to go with it. While man cannot bear children he will never be equal to woman, and so long as woman preserves her femininity she will never be equal to man.

Women, as part of their feminine make up, long to be loved and needed. Ever since the fall of Adam, licentious men have exploited this need to suit their own ends. Men have been exploiting and seducing women ever since the sons of Adam went astray. Today women are deceived, seduced and deluded by exactly the same methods as a thousand years ago. So much for emancipation.

To a women love and sex are synonimous but to a man sex and love are two entirely different things, it is possible for a man to have a perfectly satisfying sexual experience with a woman he has never seen before. If only women would understand this fact, much of the unhappiness that I have to deal with could be avoided.

Girls, honour your body, it is a temple of God and he has given us the Word of Wisdom, and laws of morality



EXTRACT: further, you should consider this, that if there is to be no resurrection what is the point of some of you being baptised for the dead by proxy?

1 Corinthians 15:29

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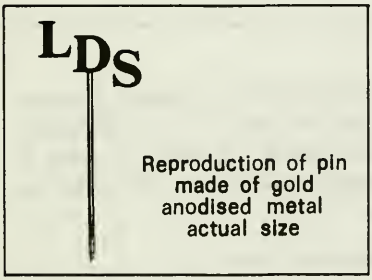
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to keep it pure. This is the last dispensation. God is choosing parents for choice spirits who will usher in the Millenium. This business of sex, marriage and morality is part of God's plan, it is the means by which spirits can come to this earth—THE ONLY MEANS. The purpose of marriage is to build a bridge for spirits to enter this world, and to create the atmosphere for their proper upbringing and education "That man may fulfill the measure of his creation."

On earth we can build a family unit with the spirits the Lord entrusts to our care, that will last for eternity. Jesus Christ told us to build treasures in Heaven. What are the treasures we can build in Heaven? Priesthood, knowledge, personality traits and developed talents, and family members who are sealed in the Temple. The Temple is the door to the Celestial Kingdom and exaltation, and you cannot go to the Temple if morally unclean. Satan exploits this to the full. "Live for today, have fun, avoid responsibility, free love, no disgrace in fornication it is the thing," he says. Yes, it is the thing today. The thing that is destroying us. Many girls today only experience love affairs, not love.

We are not placed on Earth to fail, we are here to obtain glory and it is the women who set the standard and lead the way. The old saying "The hand that rocks the cradle rules the World," is very true. Men always have and always will. follow women.

Girls, you are God's chosen creatures; you are co-creators with

him, without you his plans would fail. DON'T SELL YOURSELF CHEAP, realise your full value and don't worry about depreciation. We cannot sin and get away with it. Most sin can be forgiven but the consequences of sin remain with us and has to be borne. I have had many weeping girls in my office testifying of this fact. When a choice girl indulges in sexual sin, she becomes soiled and second hand and remains so. This, and the psychological effects of it, ruin many marriages, causes much unhappiness, and many delinquent children.

They say that it is no disgrace to have an illegitimate child today. That may be so in the eyes of the world, but it is not the Lord's way, very few of these children have a normal family upbringing. Everyone loves a baby, it comes into the world pure and undefiled, but, when the child starts toddling and prying it needs constant attention, a mother, and a father. A girl alone who has to earn a living, either has to put the child in a home, or in the care of someone else, losing the mother child relationship which is so important.

If the mother puts the child in a nursery during working hours, when she sees it in the evening she is often too tired and ill equipped to give the child the attention it demands from a mother. The mother has little time for social life and meeting a good man who might marry her, this leads to a feeling of resentment to the child, or sometimes to a life of promiscuity with all it's attendant evils. A single woman with a child is easy prey for the wrong kind of man.

The Lord's plans are perfect. He is our creator and He knows in what environment we function best, and can be best prepared for celestial glory. We cannot go against God's plans and be happy. Girls of the Church I beseech you keep pure, preserve your dignity and your femininity, set the standard, be true to the standards set by God and choose your boy friends carefully and The Lord will bless you abundantly.

IT'S THE MAN THAT COUNTS

continued from page 9

his generation. Enoch was also a perfect man, and under his teachings, his people so perfected themselves that the entire city was translated. The scripture says, "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24.) If the people living in the city of Enoch could be perfect, then the people living in your city and the people living in my city can be perfect also.

There are some people who maintain that it is very difficult to live the religion of Christ, and for some people any religious effort is difficult. But what kind of person would you expect to be most severely tempted by dishonesty or immorality or profanity? Or what kind of person would you expect to have the most difficulty in abstain-

concluded on page 42

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ing from drunkenness or from betraying his country? The ones suffering the strongest temptations from evil would likely be those living closest to evil.

It has been pointed out that no-one ever fell into a mud puddle who didn't first go too close to it. We are not necessarily complimenting ourselves when we boast of the difficulty we have in living our religion, just as we would not be complimenting ourselves to confess difficulty in restraining ourselves from being thieves and murderers.

It is not difficult to live the religion of Christ if that is what we really want to do. That is, it is just as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is just as easy for a faithful man to be faithful as it is for an unfaithful man to be unfaithful. In fact, it has been said that one can get to heaven on half the effort that we usually burn up in going to hell.

We become godly or moral or obedient, just as we become anything else, by practice. And only as we live the principles of the gospel can we really know of their truthfulness and value. It is the person who pays his tithing who believes in tithing. It is the one who observes the Word of Wisdom who knows the truth of the Word of Wisdom. It is the person who keeps the Sabbath day holy who champions it. And it is only the person who gives service who knows the joys of serving.

Jesus said, "He that doeth my will shall know of the doctrine." (See John 7:17.)

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WALES GRANT LAND REQUESTS —AT £1 A YEAR

ENGLAND CENTRAL MISSION

President Clifton I. Johnson recently announced that the Church's land requests for chapels in North Wales have been accepted. Now for the first time since Missionary work began there 120 years ago, the saints will be able to worship in their own chapels instead of schools and public halls. The first chapel will be built in Wrexham, then one in Rhyl and a third in Cheshire. Land requests by the Church in years past have been unsuccessful, but suddenly councils in North Wales have taken special interest in the Church. President Donald Porter of the Wrexham Branch said that "We were thrilled to hear that suddenly our request had been accepted and passed by the Wrexham Council for a choice site in one of Wrexham's finest housing estates. This is a real miracle for not only is the Council granting us the land, but it is leasing it to us for £1 a year for 999 years.

The Branch, with a membership of 168, is one of four in North Wales, and there are 900 members in the Wales North District. District President Colin Birt tells us that Mormonism in Wales has been rich with history. In the mid-1840's the famous Welsh missionary, Dan Jones, returned to his homeland for three years. He worked in Trelawnyd, which is eight miles from where Rhyl Chapel will be built, and converted 3,603 Welshmen to Mormonism. This number included the entire population of Trelawnyd. These hundreds of Welsh people were encouraged to emigrate to the United

States, and became the backbone of the now famous Tabernacle Choir. It was 119 years ago that the first Mormon choir sang in Utah's valley of the Great Salt Lake. These singers were predominantly Welsh.

Once again the Welsh people are accepting the gospel and joining the Church, but nowadays they are staying in their homeland and building up the Church here.

ENGLAND EAST MISSION

On August 4, the NORWICH branch entertained the HAMBURG Youth Choir on the eve of their concert in Norwich. The evening began with interesting games in which both nationalities had great fun as well as getting to meet each other. The Norwich members then produced their version of "From Here to Eternity" in the form of a Roadshow, which entertained the 130 persons present.



Margaret Sutherland

After a delicious refreshment break, the choir replied by their girls dancing to some interesting Israeli tunes, and the choir singing English and German folk songs.

The choir was composed of young members and their leaders from the HAMBURG Stake M.I.A. For over a year they have trained and planned for this short tour of the British Isles, having such social evenings in Norwich and Birmingham as well as giving concerts in London, Norwich and Northampton. Where possible they stayed in the homes of the local saints, and brought with them good wishes and good will from the people in Hamburg. After their concerts they went for a week's camping holiday in the Lake District.

SCOTTISH MISSION

Kathleen Sutherland of the ABERDEEN Branch, left at the end of August for a full time mission. She had been a member of the branch for the past four years and has always been associated with the children, having served as a Primary Mother and a counsellor, a Co-ordinator in Sunday School, and Chorister in Junior Sunday School, as well as many other positions.

On August 3, Margaret Strachen of the Aberdeen Branch, along with Dis-

PEOPLE AND PICTURES



Sister Strachen presenting books to Lieut. Colonel B. M. Hamilton.

trict Leader Glen Warner and his companion Elder Rodney McPherson, presented Lieutenant Colonel B. M. Hamilton, M.B.E., Scottish Infantry Depot, Gordon Highland Barracks, Bridge of Don, Aberdeen, with three large volumes of "Meet the Mormons" "The Restored Church" and "Book of Mormon." The Lieut Colonel accepted the books which will be placed in the Depots' Library for the Infantry to read.

Sister Strachen is Public Relations Director for the Aberdeen District and has already placed books in the Central Library in Aberdeen. With the Missionaries' help she is now contacting the Universities, Colleges and schools in order to present books to them also.

On August 8, the Aberdeen Branch held a "Farewell Party" for Brother and Sister Dunlop who are returning to their native land, New Zealand. James Dunlop was 1st counsellor in the Branch Presidency and his wife Frances served as Relief Society President until a few weeks ago when she gave birth to their son, Gale. They came from New Zealand 3 years ago, as Brother Dunlop was studying Philosophy; he qualified as a Doctor of

Philosophy last June. Branch President Alastair Smith presided at the party and acted as M.C. As the Dunlops love Scottish dancing there were plenty of reels, jigs etc., danced that night. A lovely Mohair travelling rug was presented to Brother and Sister Dunlop by the eldest member of the branch, Brother John Thomson. Afterwards the programme continued with community singing and various solo items. Over 80 guests sang with feeling the last two songs of the evening which were requested by the Dunlops "We're no Awa tae bide awa" and "The Northern Lights of Aberdeen." Everyone had a glorious evening, and though sad at the thought of parting they were in a happy mood. The following evening Brother and Sister Dunlop gave their farewell talks in the Sacrament service and left the next day to motor through Scotland and England and spend a few days at the London Temple before catching the boat at Southampton.

BIRMINGHAM STAKE

Because of his new calling as a Regional Representative, it was necessary to release Derek A. Cuthbert as President of the Birmingham Stake. This was carried out at the Stake Conference on August 30th by Elder Marion G. Romney of the Council of the Twelve.

The new President is Robert J. Mawle, formerly 2nd Counsellor to President Cuthbert, with Stanley H. Woods as 1st Counsellor and Frank T Tennant as 2nd Counsellor.

President Mawle is 26 years of age, probably one of the youngest Stake Presidents ever to be called, but he has a long record of service in the Church. This includes a 2 year Building Mission, which he served mainly at Crawley where he met his future bride. Previous to being in the Stake Presidency, he was District President of the Midlands North District in the Central British Mission, and has also served as Branch President of Lichfield and Ward Clerk of the Birmingham Ward. He is married to Myrtle Cunningham and they have 3 children with another baby due at the end of September.

President Woods who retains his position as 1st Counsellor is a member of the Walsall Ward. He joined the Church in 1961 and became Branch President of Walsall when the branch was formed in 1962, and has since played an important role in the great growth of the Church in this area. Before the Birmingham Stake was formed he was a member of the Leicester Stake High Council. He and his wife Margaret have two children.

President Tennant is known by many from the days when there was only one mission. He and his wife Joan have been members for approximately 20 years and their five children have been brought up in the Church. He has a long record of service in the Church, and for the past six years has been Bishop of the Birmingham 2nd Ward, being released at the previous Stake Conference when he was called to serve on the High Council.

Other changes announced at the

Conference were the release of Bishop Dennis Tisdale of the Birmingham Ward, and the formation of the Sutton Coldfield Dependant Branch into an Independent Unit.

David Mace was sustained as Bishop of the Birmingham Ward, with William Reeves as 1st Counsellor and Robert Bogle as 2nd Counsellor.

The Ward choir directed by John Craven sang "Come Dearest Lord" as prelude music in a flower filled chapel as the congregation waited with eager anticipation for the service to begin. This was a day they had looked forward to for a number of years, when an apostle of the Lord would come and dedicate their chapel.

Elder Marion G. Romney of the Council of the Twelve presided at the ceremony, with Bishop Alfred Slater conducting.

As well as Bishop Slater, speakers included former Bishop of the Ward, Brother Ernest Collins, Keith Nettleton and Bishop John Bowcutt of the Loughborough Ward. The Bowcutt family helped to build the Woodsetton chapel before moving to Loughborough, and they always promised to return for the dedication. Sister Bowcutt was also included in the programme and sang a beautiful solo. After the intermediate hymn Elder Romney spoke for some time Sacrifice, emphasising that no matter how hard we worked in building the chapels, or what we went without to pay for them, it was not really a sacrifice because the Lord always showered so many blessings upon us to reward our efforts. He then offered the Dedicatory prayer.

The congregation then sang "Lord Dismiss us" and John Bond gave the benediction.

LEICESTER STAKE

Two million visitors attended the recent Nottingham Festival opened by H.R.H. Princess Margaret, to watch knights of old, jousting, and contesting in ancient skills, archery, balloon races etc., and to visit exhibitions of local industry. Amid all the excitement and bustle many hundreds entered the quieter portals of the Church's impressive centre, where the Leicester Stake and Central British Mission had combined to make an effective display. The visitors were directed through an arcade with posters concerning history and doctrine of the Church, then they were shown the film, "Man's search for Happiness." Afterwards they were presented with brochures and shown other Church literature. Hundreds of referrals resulted from the display.

The site was one of the largest at the Festival and covered 600 feet. Normally such a site would cost hundreds of pounds, but the Church received it free of charge, and they in turn provided a Child Care Centre.

Because of the tremendous success of this combined venture, the display will travel to other Festivals being held in the Midlands.

CONGRATULATIONS

MARRIAGES

Raymond James Vivian of Malvern and Julie Marlene Corbin of Powick, were married at the Worcester Chapel on August 8th. Bishop Smart performed the ceremony.

The bride made her own wedding dress and was assisted in making the bridesmaids dresses by her mother-in-law. She was attended by her sister Lyn as Chief bridesmaid, Anona Byrne, her missionary companion and Nicola Chapman from her Sunday School class. Roy Vivian the groom's brother was best man.

A reception had been arranged in the Cultural hall by the Ward Relief Society Sisters, and afterwards the couple left for a few days in London before flying to the Isle of Ibiza.

The marriage took place on August 22nd at the Lowestoft chapel of Susan May and David Vanyandt, both of Lowestoft. Raymond J. Godbold conducted the ceremony and Margaret Mills was the organist. The best man was Anthony Butcher.

A reception was held in the Cultural Hall, after which the couple left for the London Temple and then a honeymoon in Wales.

ENGAGEMENT

Lesley Root and Malcolm Grainge, both of the Lowestoft Branch, East Anglia District, England East Mission.

BIRTHS

April 30—To Brother and Sister Kennedy, Ilford Branch, England East Mission, a daughter, Emily Violet.

May 6—To Dennis and Ann Baldwin, Ilford Branch England East Mission, a son, Adam Dean.



Susan May and David Vanyandt

May 19—To Trevor and Pam Wright, Ilford Branch, England East Mission, a daughter, Donna Louise.

June 9—To David and Heather Brand, Ilford Branch, England East Mission, a daughter Karen Dawn.

June 17—To Mike and Marion Harris, Southend Branch, England East Mission, a daughter, Nicola.

July 15—To Peter and Linda Darby, (formerly Norwich Branch) now in Canada, a son, David Peter.

July 23—To Frank and Irma Bowness, Ilford Branch, England East Mission, a son, Christian Tobias.

One of the most beautiful brides of the year—Julie Corbin and Raymond Vivian.



Millennial Star

SEPTEMBER 1970

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FRONT COVER

The new London North Stake Presidency—President Thomas Hill (centre), with 1st Counsellor Donald Beanston (left) and 2nd Counsellor Daniel Howels

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FROM THE PEN OF THE PROPHET



The Book of Mormon is true

WE HAD A CAMPAIGN a short time ago in which we asked the members of the priesthood to read the Book of Mormon. It seems to me when we know the history whence the Book of Mormon came and how it came, no member of this Church could rest satisfied until he or she had read it from cover to cover—not once, but many times.

Now, there are some religious organisations who have centered their attack largely upon the Book of Mormon. They go into the homes of members of the Church and point out to them what they consider to be errors or changes or additions to what was given in the first publication. If anybody has published a book he knows that the first thing that stares him in the face the moment it comes off the press is some glaring error. We have never claimed that in the beginning there were not some errors which the Prophet corrected, but they were very, very few. But some of these complaints or charges are against certain writings that appear, and in the limited space that I have I wish to refer to two of these accusations.

I have a letter on my table now from a man who seems to be very much disturbed because he, in conversation with some of these people, was told that the Book of Mormon did not tell the truth in regard to the birth of the Son of God, and that the Book of Mormon declared that the Saviour would be born in Jerusalem, the land of their fathers. Now the Book of Mormon makes no such statement. I am going to read it to you.

by President Joseph Fielding Smith

Alma, in speaking about the coming of the Son of God, said: "**And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, . . .** " (Alma 7:10.) Now, if he had said the city of our forefathers it would have made a difference, would it not? Well, wasn't Jesus born in the land of Jerusalem, Jerusalem being the capital? Alma did not say he would be born in the city of Jerusalem, but in the land over which Jerusalem was the capital. But they make a great deal out of this, and some of our people seem to be unable to defend themselves. Now, **at** does not mean necessarily **in.**

You might read in the newspaper, if you were in Great Britain, that a certain vessel arrived at London, but it did not—it landed at Southampton, the port for London, which is many miles away. There is no mistake in this statement whatever. Jesus was born at the land of Jerusalem, the land of their forefathers.

The other charge that is made that I wish to mention is the statement of Abinadi, and a similar statement occurs in some other places, that Jesus Christ is both Father and Son to us.

"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

"And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

"The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—" (Mosiah 15:1-3.)

What's wrong with that scripture? What is a Father? One who begets or gives life. What did our Saviour do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Saviour, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan's will forever.

What did our Saviour do? He begot us in that sense. He became a Father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.

King Mosiah put his people under covenant to take upon them the name of Christ. And this was 124 years before the birth of Christ. I want to read a verse or two from this pledge. **"And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters (spiritually)."** (Mosiah 5:7.)

Is there anything wrong in us calling Jesus Christ our Spiritual Father?

"And under this head," this wonderful king said, **"ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.**

"And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God." (Ibid., 5:8-10.)

The Son of God has a perfect right to call us his children, spiritually begotten, and we have a perfect right to look on him as our father who spiritually begot us.

Now if these critics would read carefully the Book of Mormon, they would find that when the Saviour came and visited the Nephites, he told them that he had been sent by his Father. He knelt before them, and he prayed to his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a father to us because he spiritually begot us.

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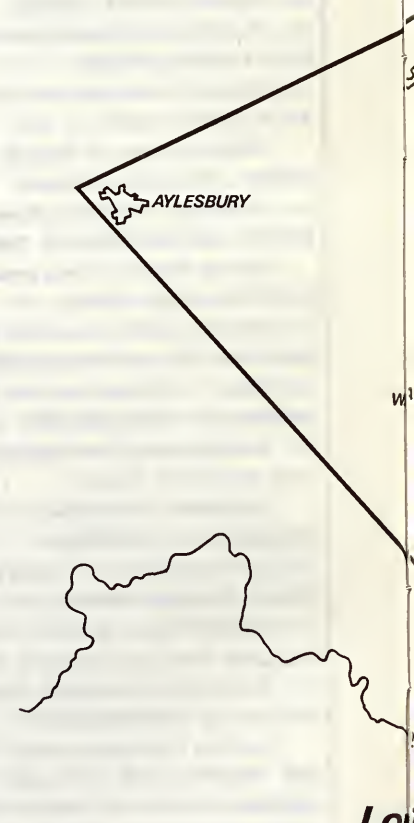
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Elder Romney organises Britain's eighth Stake

GREAT BRITAIN'S eighth Stake came into being at a Conference on September 20, when Elder Marion G. Romney of the Council of Twelve, with Elder William G. Bennett, an Assistant to the Twelve, divided London's Church membership into two and created the new London North Stake.

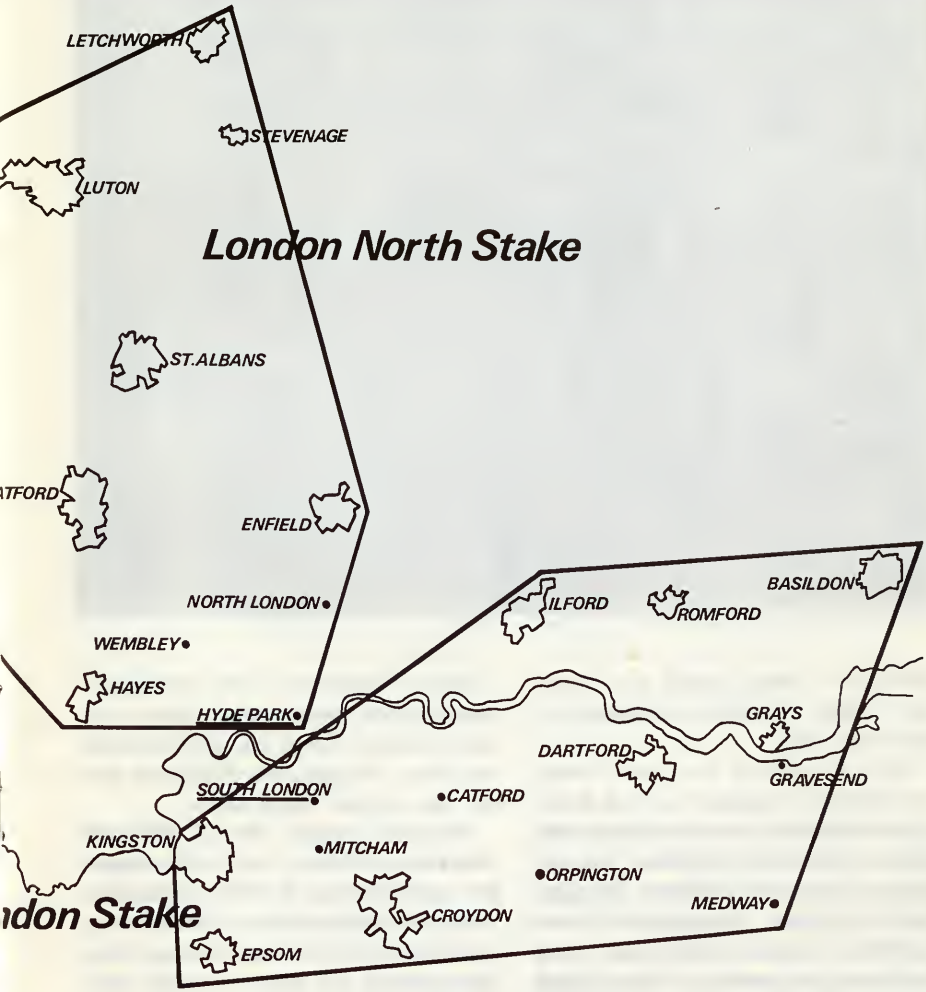
Basically the area has been divided into North and South of the River Thames, with one Ward and two branches to the North-west of the river coming into the reformed London Stake.

To create the two Stakes, Elder Romney first brought fourteen Mission branches into the London Stake administrative area. With 25 units to work with, Elder Romney took six units from the old London Stake, added five new branches and formed the new London North Stake, comprising six Wards and five branches.



Map showing the Wards and Branches in London's two Stakes.

The Wards are: Hayes (made a Ward at the conference), Hyde Park, Luton, North London, St. Albans and Stevenage. The branches: Aylesbury, Enfield



(which had come into the London Stake some months previously), Letchworth, Watford and Wembley.

President Thomas Hill, formerly the 1st Counsellor in the London Stake Presidency, was called as the new Stake President, with Elder Donald Beanston, former 2nd Counsellor in the London Stake Presidency, as his 1st Counsellor, and Elder Daniel Howells, former Watford District President as his 2nd Counsellor.

The remaining 14 units—five from the old London Stake—were used to

LONDON STAKE DIVIDED



reform the London Stake, with President Joseph Hamstead remaining as Stake President.

The four Wards of the London Stake are: Catford (created a ward at Stake Conference during the re-organisation), Epsom, Romford and South London. The ten branches: Basildon, Croydon, Dartford, Grays, Gravesend, Ilford, Kingston, Medway, Mitcham and Orpington (a dependent branch upon Catford Ward).

Elder John Trevor, former President of the Croydon Branch, was called as 1st Counsellor in the new London Stake Presidency, with Elder Charles Downes, the Medway District President, as 2nd Counsellor.

The two Patriarchs of the old London Stake—Ralph Mount and Joseph W. Darling—both live in the northern area and have become the Patriarchs for the new London North Stake.

President Thomas Hill, of the new London North Stake, is a Civil Engineer He was born May 4, 1928, in Barking, Essex, to Henry William and Dorothy Kathleen Walker Hill. He married Rene Elaine Austin on June 11, 1955. They have five children.

Baptised on March 22, 1958, President Hill has served as a Counsellor in a Bishopric and as Bishop of the St. Albans Ward.

President Joseph Hampstead has been President of the London Stake



for three years.

He was born into the Church, and his experience covers a wide field of was instrumental in bringing his own activity, including Bishopric work. He wife, Margaret, into the Church, and he has three children.

Above left: The London Stake High Council, back row: Elders Boulton, Hill, Munden, Hendon and Breen; centre row, Elders Mosdell, Tsoi and Kemp; front row, Elders Cryer, Wood and Dodds. (Not in the photograph, Elder Vousden). Above: The London North Stake High Council, back row, Elders Howes, Hood, Saville, Cook, Ewer and Cristoffersen; front row, Elders Price, Rourke and Paterson. (Not in the photograph, Elders Green and Macdonald.

PREPARING TO MEET GOD

by Elder Harold B. Lee
of The First Presidency

SEVERAL WEEKS ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said,

"Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

And then in our day one somewhat similar:



"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

So this young man asked, "Why send the missionaries out to preach the gospel, if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?"

With the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall make a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples:

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost": (Matthew 28:19.)

"Whosoever sins ye limit, they are remitted unto them; and whose, soever sins ye retain, they are retained." (John 20:23).

And so the scriptures record, the disciples preached,

"Repent, and be baptised . . . for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2:38.)

The Master's admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after

truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Then Nicodemus asked: "How can these things be"? And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorised servants to all people. Said he:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Ibid., 3:16.)

And then he emphasised,

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Ibid., 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new birth, or a redemption from spiritual death, the meaning of which is explained by revelaton as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

that he should be cast out from the

"wherefore, I, the Lord God, caused Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death spiritual, which shall be pronounced upon the wicked when I shall say: "Depart, ye cursed," (D&C 29:39-41.)

Man through the baptism of the water and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the comandments" . . . he may pour out his Spirit more abundantly upon you." (Mosiah 18:10.)

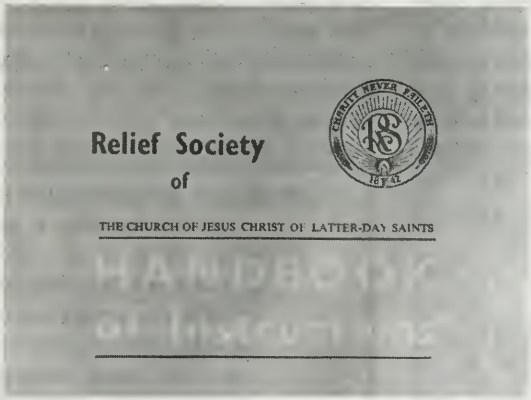
Those who suffered this first "spiritual death" were cast out from

the presence of God from the Garden of Eden, as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: **"And no unclean thing can enter unto his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."** (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having authority are the necessary ordinances for this cleansing, for as the Lord told Adam, " . . . **by the Spirit are ye justified, and by the blood are ye sanctified."** (Moses **by the water ye keep the comandment,** 6:60.)

It was undoubtedly this same principle that the apostle Paul had in mind when he taught the Galatians: **"For as**



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many of you as have been baptised into Christ have put on Christ." (Gal. 3:27).

Involved in this question of the universal proclamation of the gospel is another principal implied in the Master's instruction to Peter. The Master, having declared the fundamental principal upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: **"Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."** (John 5:25).

Not long after this prophecy was uttered, it was fulfilled when the Crucified Lord, as Peter tells us, **" . . . quickened by the Spirit, went and preached unto the spirits in prison."** (1 Peter 3:18-21.) And thus, although temporarily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then livin when authorised servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present **" . . . that they might be judged according to men in the flesh, and yet live according to God in the Spirit,"** to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the

Consider a saucepan of mil

Let us consider a pan of milk.

Taken all together a pan of milk presents a food near perfect. Taken apart, it can represent three degrees of perfection, three textures of refinement — three substances that go three separate ways.

Consider the cream, which rises to the top. Heavenly cream makes a celestial dish, serves a divine pur-

gospel made thus vital to the eternal blessings of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by labouring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly **"to see his brethren; and what added more to his joy they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.**

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with

by Orma Páte Stewart

pose.

Below it, from the separated milk, is pressed the cheese. Cheese is a good and amiable food — an honourable food; but it cannot take the place of cream —is incapable of doing the work of cream; nor can it ever go where cream goes. It is a lesser perfection.

Last in the pan is the whey, its milky virtues spent—its appetising qualities not readily discernable. In its depleted substance it has taken on a colour that is uninteresting and an earthy smell that is not altogether pleasant. Pigs find it to their taste. We hurry out and pour it into the trough. Whey is a perfect base for swill.

We have this advantage over a pan of milk: We can choose which we will be.

power and authority of God." (Alma 17:2-3).

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."

But I do not think that is what the Lord meant by "grace" when he said "My grace shall attend you," I beleive the definition of "grace" is implied in the fourth section of the Doctrine and Covenants where the Lord promised to those who would engage vigorously in missionary work: " . . . and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (Ibid., 4:4.) The saving "grace" of the Lord's atoning power would extend to the giver as well as to those who would receive the saving ordinances of the gospel.

Surely, therefore, no one with that understanding of these fundamental principles would think he were doing our Heavenly Father's mortal children a disservice by giving them these priceless gifts.

May God bless us all and all our Father's children, that they may be responsive to the call of the missionaries. May this young man and all others like him, may they realise that this is responsibility which the Lord has gven to his Church in every dispensaton, and to his authorised servants in the world of spirits, to teach the gospel to every creature in order that each be left without excuse in the day of judgement, and that all might be redeemed from the Fall and brought back into the presence of the Lord. We who have the command to preach and teach must, like the Apostle Paul declared, **"not be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth . . . "** (Rom. 1:16.)

PLAN OF SALVATION

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account.

—Joseph Smith

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ONLY ONE ROAD BACK TO GOD

by Elder Delbert L. Stapley
of the Council of the Twelve

OFTEN IN CONVERSATION with devout and sincere men not of our faith, the subject of religion routinely comes up as an important and interesting topic for discussion. After answering questions and supplying information about the restored Church of Christ, also following an exchange of doctrinal beliefs, the friendly discussion usually terminates with their saying something like this: "We are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place." Then, apparently without profound thinking, they add: "There are many roads to get to heaven; therefore, it does not matter which road we take, we will all end up in God's presence."

This man-made philosophy—for such it is—sounds good, but the scriptures do not support it. I assure each of you that the road to God's presence is



not that easy. I feel certain that the devil chuckles whenever this false opinion is expressed, for it pleases him that the minds of men have been so blinded to revealed truth by his cunning craftiness and deceit that they will believe any religion to be acceptable to God regardless of its tenets and ordinances or how or by whom those ordinances are administered.

Occasionally, to justify or bolster their Christian belief and church allegiance, men will simply say, "We admire your church, but you agree, do you not, that although of different faiths we are all striving for the same goals?" True, we are, but to me this statement evidences an uncertainty and lack of personal assurance of the rightness of their convictions and church membership, because the conversation had neither solicited nor suggested any explanation of their religious choice.

Recently a father wrote an unchristianlike letter to his son, who, after prayerful study, gave up the church of his parents, in which he had been most active, to join The Church of Jesus Christ of Latter-day Saints. The father, apparently suffering from a vain and injured false pride, used this argument as one of many, which are most unfair and bitter, in order to win his son back to the church of his youth and young manhood: (I quote from his letter.) "My father often told us that if we lived by God's Ten Comandments and the Golden Rule every minute that we were awake, we would have all the religion we needed

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to live a good, wholesome, and righteous life on this earth, thereby pleasing God and reaping our rewards in heaven." And then he quoted a noted evangelist of our day as saying, "There is no true church," and the father added, "I believe the same."

No one will deny the everlasting importance of the Ten Comandments. They are as binding today upon mankind as they were at the time God gave them to Moses upon Mount Sinai, also, the Golden Rule today is basic to our Christian ways of life. However, this father, like so many others, is blinded in his concept of what true religion is and what it requires of an individual.

Many people, no doubt, would agree with the statement attributed to the evangelist, that there is "no true church." Many others would not be certain because of the confusion caused by so many churches all claiming to be right. I testify in all sincerity and humility that the true Church of Christ is upon the earth, and every person, in the interest of his salvation and exaltation, is duty bound to find it and to obey its way of life.

A few months ago I saw a large calendar hanging on a church wall with this caption in bold letters, challenging all who looked upon it to "Go to Church Sunday," followed with this message: "I'll go to my Church, you go to yours, but let us walk together." How can people going to different churches of divergent faiths, doctrines, and tenets, walk together in understanding and peace when they dis-

agree on basic Christian principles and true gospel teachings and faith concepts? Does not walking together imply agreement, unity of faith, and oneness of purpose?

The Lord, reasoning with the children of Israel because of their waywardness and failure to follow the prophets, declared to them through the Prophet Amos:

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

"Can two walk together, except they be agreed?" (Amos 3:2—3.)

A great and important lesson is taught in this scripture; namely, that we should walk together, agreed in faith and doctrine with the Lord. Is not that admonition and counsel just as applicable today to the people of the world as it was in the days of the Prophet Amos?

It was the Apostle Paul, writing to the Ephesian saints, who taught the "one Lord, one faith, one baptism" doctrine, and also testified to them that Christ.

" ...gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; . . . " (Eph. 4:11—14)

These officers, since the days of Christ, are and always will be in the true Church of Christ as long as the earth shall stand.

With the multiplicity of churches in the world today all claiming the right way, and so many yielding to the generally accepted opinion that all roads or churches lead to eternal life, how important it is that these officers of the true Church of Christ, enumerated by the Apostle Paul, reveal light and truth in the midst of confusion and darkness of teachings, to guide mankind unerringly to the safe harbour of God's everlasting kingdom.

If truth is consistent, and I testify it is, can there be more than one true way to God and eternal life? The Saviour said to the Jews who believed in Him:

" . . . if ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32).

A man cannot truly be free who is handicapped by false tradition, false teachings, error, and a lack of true knowledge that saves.

Among the eternal truths taught by our Redeemer in his great Sermon on the Mount is this important and challenging obligation: " . . . seek ye first the kingdom of God, and his righteousness; . . . " (Matt. 6:33.) The Lord specified a certain kingdom, not

many kingdoms or any kingdom, but only God's kingdom. It is the gospel of this kingdom that the Lord declared, when outlining the signs and events that would precede his second coming, was to be preached in all the world as a witness unto all nations before the end should come. (See Ibid., 24:14.) The duty, therefore, of every man is to search honestly and sincerely in faith until he finds God's kingdom and yields obedience to its full requirements.

When Thomas asked the Lord, " . . . how can we know the way?" the Saviour answered, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14:5-6.) Thomas did not ask his Lord what different ways could be chosen or taken, nor did the Saviour reveal more than one way or plan by which eternal life can be obtained. He presented the plan he received from his Father, for he declared:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (Ibid., 7:16—17.)

When Christ ministered among men, he did not accept the sects of the Pharisees and Sadducees, but admonished his listeners to beware of their doctrine. (Matt. 16:12.) He called them blind guides and referred to them, with the scribes, as hypocrites who built the tombs of the prophets; . . . compared them unto whited sepulchres and said they omitted the weightier matters of the law. (Ibid., 23:23—31.) The Pharisees believed in the resurrection of man, but the Sadducees did not accept this doctrinal belief. Both could not be right.

Just as the Judah kingdom of the house of Israel had departed from the right way into error and apostasy because of tradition and false teachings, even so today many people are in spiritual darkness because they do not have the light of truth found in the true gospel of Jesus Christ.

It was not the purpose and calling of Christ's apostles anciently to convert and permit people to join any

Afflicted—but

GORLESTON BRANCH in Suffolk are now in the process of building their own chapel . . . and one man who takes his share of the hard work is Ronald Haines.

Nothing strange about that? When Ronald was a young man his family moved to Ireland to live—this was during the IRA troubles in the late 20's—and while over there he drank some infected milk which caused him to have TB. This resulted in the loss of a finger from each hand and the left leg below the knee.

But affliction hasn't dampened Ronald's spirit. As soon as he was able he went

church, but only the true church that Christ had established among men. The Apostle Paul, addressing himself to the Corinthian saints, warned them by saying:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

He then calls attention to reports that there were contentions among them and asks, "Is Christ divided?" Later in this same epistle he refers to himself as a wise master-builder and states:

" . . . I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (Ibid., 3:10-11, 13.)

certainly not beaten



to a college for the disabled and trained as a tailor . . . but after completing his training, he disliked the job so much he never took it up to earn his living! Instead he joined the Coastguards, and in fact served in the Coastguards during the Second World War.

Evenually his travels brought him to Gorleston, where he met and married his wife Jean. He now has two daughters and one son and the eldest daughter is married and there is already one grandson in the family. an airman in the Royal Navy The boy, Robin, is serving as

Ronald and his family were all baptised in October 1954, and he has since worked hard in Sunday School, MIA and is now an Elder's Group Leader.

The Blessed Gift

●AS SHE WAITED for the Relief Society Sisters to arrive, she was thinking of the talk in the meeting yesterday. How true it was that those privileged to be members at this time were truly blessed to be part of the struggle to build a chapel and help establish a part of Gods true church in this dispensation.

It wasn't always easy being a convert and part of such a small community of saints. Even family and friends found it difficult to accept and understand that she and her dear husband had at last found the truth. Having no Chapel made it difficult for members to meet together but when they did manage to meet by hiring a hall (not always easy in this small town) how they enjoyed themselves. It was so good to be with people who felt as you did yourself, who also knew and loved Father in Heaven, and who possessed the comfort of knowing that there is a Prophet on earth today.

At least they had a regular place to hold Sunday meetings which was what mattered most. She was aware how lucky she was to have Relief Society held in her house—how blessed her home.

The sisters began to arrive — one excited about the finalising of her plans for a visit to the October Salt Lake Conference. There were only four sisters present not counting herself. Luckily the secretary had come and she herself was First Counsellor (the President must be ill—or maybe it was her mother?)

Relief Society went smoothly as usual with a wonderful spirit amongst this small group of saints. The Cultural Refinement lesson was interesting and nicely presented. But at intervals she could hear vague movements in the dining room and her eldest son Martin aged eleven, telling eight-year-old Mark to "HUSH" . . . "What's going on out there" she thought. "I'll have something to say to those two boys afterwards. Anyway why aren't they bathed and in bed reading?" She heard the muffled thud of a cupboard door, then the fridge door—Oh they are after some cake and a glass of milk. "SSSH!!" came again. 'Oh dear," she thought, "i do hope the other sisters aren't disturbed, but maybe I'm being oversensitive to sounds."

by Enid Scholes, Wellington Branch

The lessons ended and after the closing hymn and prayer, she collected the weekly magazine money. While she was doing this one of the sisters went through to the dining room for her coat and when she came back she was smiling. As she said goodnight she said, "You've got a surprise out there."

Finally everyone had gone except for one sister whose husband had just called for her. The door from the dining room opened—it was Mark, "I knew you had finished because I heard you all having your family prayers. Mummy, will you come out here, please?"

She walked through the door and sure enough a lovely surprise was waiting—Martin and Mark had laid a "supper" table for her, spread out on a lovely white cloth was a bowl of cornflakes(!) a jug of milk, a cup of chocolate, a bowl of soup in one of her best soup dishes (so that was what the shushing had been about—they must have had to climb to get those!) a neatly folded table napkin and three pieces of buttered bread, and a glass dish containing some of her favourite preserve.

But it was the single red candle, about four inches long, burning and wavering beside the vase of daffodils, which set the whole scene—a candle dwarfed by the huge old fashioned wooden candlestick which had belonged to her mother-in-law, pushed away in a cupboard upstairs and remembered by her sons when they needed one.

She couldn't speak for a moment—Mark was so excited "We did it all ourselves, without Daddy or anyone. I made the soup but Martin made me put Talion seasoning in it. I hope it hasn't spoilt it Mum." He went on telling all he had done and all Martin had done, she heard him say, 'cos you read me nice stories and make us nice cakes and you can eat it right away because we've even blessed it for you."

And so they had—more than they knew. She thanked God for two such sweet sons so roguish and tiresome at times but, oh, so dear and lovable, who both loved their baby sister Petra with a wonderful devotion.

She WAS so blessed. The evening ended as it had begun—counting her blessings.

This all really happened to me.

POETRY

INSOMIA

How insignificant is man,
Who at the close of yet another day,
Of many fleeting minutes,
Does lock away the memories
of lifes unfolded plan.

The darkened cloak of night
Surrounds, the gloom of silence,
Peace envelopes the mind,
And still thoughts flow swiftly,
No slumbering sleep as jumbled words,
Reach destinations heights.

The chimes of yet another day ring out,
As shrouded veils of light unwind.
Time motionless has stood,
And yet unknown, has left impressions,
Uncoil slow snail and search your
Soul no more.
Open virgin windows wide, and toss

As 28 years old Jean Anson, of Bridlington, listened to an elder in Sacrament meeting giving a talk on using the gifts and blessings that the Lord has given us, she began to wonder what gifts she possessed. She could not knit, sew or play a musical instrument, her voice wasn't too bad, but certainly nothing outstanding. Then her thoughts turned to writing and she made her first attempt at writing a poem, this was accepted and published. Last year she wrote 16 poems and sent five to a publishing company in London. Two were published and ten others have been accepted for publication in the future. Sister Anson is delighted with her new found talent, so is her husband and other members of the Bridlington Branch. Brother and Sister Anson have two children—Karen, aged 9, and Mark, aged 5.

This is the first poem she wrote, it was published in Parnassus, a poetry magazine on 1st March, 1969.

LITTLE RED SHOES

Two little slippers—cherry red,
Waxed and polished to an apple shine
Looking so little, so innocent,
Wait in a cubby-hole next to mine.

The House of the Lord—a "Quiet" plaque
Reminds us to speak reverently.
Two little slippers have no need to talk—
They tell a story soundlessly.

Somewhere Up There in a special place
Something celestial is going on;
For whatsoever is sealed on earth
As surely shall be sealed in heaven.

Wait—little Two Shoes—cherry red;
But be prepared for a big surprise:
A princess in stocking-feet returns
With angel-fire in her eyes.

Ora Pate Stewart
London Temple

RICHES

Best of the gifts that God has given me
I count my children, any one and all;
Better than jewels or gold, fine tapestry;
Beauty beyond all art—the best of show
In each dear face, lighted with shining eyes.
Better than crowns of state, or accolades—
The fickle honours to which men aspire—
Their unspoken respect; their acceptance.
Music to swell the floodgates of the soul
In their sweet confidence. If heaven be
A place of purest joy—then give to me
My children.

Ora Pate Stewart

POETRY—2

THE BIRTH OF A CROCUS

Pushing upwards through the earth,
Natures miracle repeats again
Its springtime birth.
What joy this tiny bud reveals
Nurtured as a spoiled young child.
Bursting forth like precious jewel
What can its flower be worth?

The dew drops delicately around,
A necklace strung beneath the stem,
While jets of mothering heat the
Sun sends forth,
The crocus coloured gold,
Receives the envious eye of men.

Jean Anson
Bridlington Branch

THE GOOD THINGS OF LIFE

Carol Bell
Middlesborough Ward

What are they, these good things?
Are they the things that money brings?
A car perhaps, or even a yacht
Jewels, furs, a priceless lot,
People around you, flattering, vain,
Hoping to share in all your gain.

Or is it a smile, sincerely meant
A friendly letter someone has sent
To wish you well whate'er you do
To cheer you if you're feeling blue.
A firm handshake, a little advice,
A loving kiss from someone nice.

A gurgle from an infant small,
A child who will answer to your call.
To know that you are well-loved too
Is a good reward for all you do.
A little music, a little leisure,
All these things should give you pleasure.

A home with love and welcome there
Is warmer than the richest fur.
Jewels and money are no recompense
For a child's trust and confidence.
The merry laughter of nonsense things
This is the happiness, contentment brings.

A gentle glance, a loving touch
All these things can mean so much
A little praise can be a treasure
And forgiveness, in full measure,
Compassion shown to one who's
troubled
Makes your blessings truly doubled.

And the knowledge that One above
Shows to us the greatest love.
And a plan for us to follow
To lead us to a great tomorrow.
Our position then will depend a lot
On what we're given, not what we've
got.

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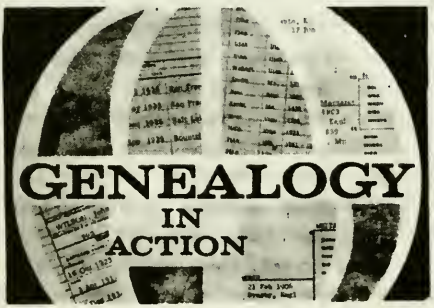
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SPECIAL EVENT FOR SUNDERLAND BRETHREN

"THANK YOU for the call you made to the Priesthood of the Sunderland Stake" . . . "We would be ungrateful servants if we did not mention the great spiritual uplift that we received" . . . "It gave me great pleasure to share the testimony and spirit of this great work."

These are but three of the letters received by President Frederick Oates, Sunderland Stake President, following his call to the Priesthood of his Stake to attend the Temple.

James Smillie, 2nd Counsellor in the Stake Presidency, reports:

"The Stake Presidency were delighted at the response at short notice for a special Priesthood visit to the Temple.

"Since the summer holidays were over, it meant that time off work on the Friday would be required and it was planned to travel down on the Thursday evening and attend the Temple on the Friday and Saturday, returning home after lunch on the Saturday.

"We soon had about 30 dedicated people who were determined to be there. Some—stoney broke after the holidays—used next week's housekeeping funds and others used part of next year's holiday allocation. We admired the devotion and sacrifice of those present and were well aware that others were making even greater sacrifices

"We were amply rewarded for our efforts and enjoyed every minute of the uplifting spiritual feast that was provided. Everyone seemed especially sweet and charming and it was very

refreshing to be cut off from the outside world with its noise, bustle, rudeness and problems. The Temple workers set us a wonderful example—they are so sweet and charming and helpful, we must give them a big thank you for giving up part of their holiday and for making this occasion extra special and something to be remembered.

"On the Friday evening the day was rounded off beautifully with a delightful fireside held in the Manor House with President and Sister McKeown. Our numbers had increased as other Stake members on holiday joined us for this special occasion and there must have been about 50 of us in the large baronial room with its impressive chandelier and lovely furnishings.

"Our inward concern as to who was to entertain us was kept at a high level as President Oates took charge. He knows his sheep well, and his keen eye missed not a person, especially those hiding in the large fireplace and we thoroughly enjoyed the lively spontaneous entertainment that moved along at a crisp pace.

"On the spiritual side President McKeown addressed us and told us how thrilled he and the Temple workers were with our coming down during the week."

THESE are just three of the letters received from Sunderland Stake priesthood following their visit to the Temple

From Derek Noble, of Peterlee Branch:

Thank you for the call you made to the priesthood of the Sunderland Stake

THE LETTERS

to participate in the special Temple trip. I don't really know where the money came from, but it always seems to be there when we want to attend the Temple. As for time, well I had to take some of my next year's leave, but the desire to work for the salvation of souls is always with us. I know the assembled company of brethren were of one heart and mind, and the strength of the priesthood was evident. We look forward to further calls to attend the House of the Lord — it is His work, and His glory.

From President Sellers, of Cramlington Branch:

We would be ungrateful servants if we did not mention the great spiritual uplift that we received in the House of the Lord when there with the Priesthood of the Stake. Priesthood is an emblem of service to God and our fellow men. It matters not if the man is of great wealth and high position, or a meek, humble person that is barely making an existence. When we see the spire of the Temple, we gor- see the spire of the Temple, we forget our status in this life . . . and to walk into a different world. The long-sought for Spirit of the Lord is there. Thank you for allowing us this great opportunity of attending a special Priesthood session. I hope we can go again—soon.

From Bishop Liddle, of the Sunderland Ward:

It gave me great pleasure to attend the Priesthood Temple trip and share the testimony and spirit of this great work. It certainly uplifted and refreshed my spirit, and created in me a greater desire to attend my Father's House, for I know it is His wish that this work be done. My thanks to you all for a wonderful experience.

TRUTH CALLS FOR ACTION

by Elder Hugh B. Brown
of the Council of the Twelve

● **THE SAVIOUR SAID: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)**

We are all familiar with the parable of the sower, where " . . . some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: . . .

"And when the sun was up, they were scorched: and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, . . . " (Matt. 13:4-8.)

In explanation of the meaning of the parable, the Saviour emphasised the responsibility of all who hear the



..ord, and he expressed concern for the quality and depth of the soil in which the seeds are planted. Mark defines the seed as the word of God: **"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.**

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Ibid., 13:19-23.)

This parable applies to all to whom the seed—the word of God—may come, whether they be lifetime members of the Church, new converts, or investigators seeking truth. Let us be united in our prayers that the seeds of truth may take root in fertile soil and bear fruit. Paul said of some to whom the gospel was preached in his day that it did not profit them " . . . **not being mixed with faith in them that heard it.**" (Heb. 4:2.)

Truth is challenging and calls for action as is evidenced by another parable of the Saviour: **"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27).

It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm, but having a rock foundation, withstood it.

Some have thought that upon joining the Church and being faithful all trials would end, all difficulties disappear, and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, "I am the happiest girl in the world. I have come to the end of all my troubles."

And the wise mother replied, "Yes, my dear, but you don't know which end."

Both the storms of nature and the storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle. As Douglas Malloch said in verse:

"Good timber does not grow in ease,
The stronger wind, the tougher trees,
The further sky, the greater length,
The more the storm, the more the strength.
"By sun and cold, by rain and snow,
In trees or men, good timber grow."

Sometimes defeat may serve as well as victory to shake the soul and let the glory out.

Let us not bemoan our lot in life or chafe under the trials, losses, or problems which beset us. Let us rather enumerate and express gratitude for our many blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness. All about us we see evidences of a benevolent providence. For example, anyone who reverently looks into the starry skies will feel to exclaim with the Psalmist: **"The heavens declare the glory of God; and the firmament sheweth his handywork."** (Psalm 19:1)

As we become more aware and appreciative of his love and of the beauty and wisdom which are everywhere apparent, we thank the Lord

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for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficient and omnipotent Father.

As this faith and knowledge deveops, one becomes conscious of his own weaknesses and shortcomings and undertakes to bring his conduct up to the level of his ideals; this is called repentance.

But if his faith is not kept radiant by good works, he will be tempted to lower his ideals to the level of his conduct. This is retrogression.

In these ominous and threatening times, we need physical, intellectual, and moral courages and sustaining faith. It may seem trite to say the world is imperiled and divided and that these are times of historic decisions, but on all levels of life, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause.

The threat of communism is sinister, and its dangers are imminent. Hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviourhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquilising opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father. We live in the most dangerous period of all history.

The sixth chapter of Ephesians was never more applicable than today: **"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."** (Eph. 6:12.)

The Church is the main bulwark against communism. The gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armour of God, consisting, as Paul said, of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God. Because of our faith in a living, personal, and all-powerful God, we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard. We are reassured by John's wonderful vision on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the

nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3.)

Nothing but the gospel of love, the restored gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten us. This is a gospel of character-building activity; of invincible faith and the courage that is born of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway to the celestial kingdom.

Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm. He has declared that the worth of souls is great in the sight of God; so great that he gave his only Begotten Son that whosoever believeth on him should not perish but have everlasting life.

Who's Who

This is a day of sifting, when the Lord determines "who's who," when the "goats" will separate themselves from the "sheep"; actually this is the day when we must determine and prove whether we are Latter-day Saints or whether we are "Latter-day Ain'ts."

Elder ElRay Christiansen

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PEOPLE



COLONEL RALPH F. FINDLAY, holder of America's highest award, the Purple Heart, has been named Commander of the 10th Tactical Reconnaissance Wing at Royal Air Force Base, Alconbury, in Huntingdon. There are over 3,000 men on the base.

In addition to an active military life, Colonel Findlay is an active Church member, and at present is District Mission President over 30 district missionaries in the Mid-Anglia District of the England Central Mission.

His entire career in the Air Force has been incorporated with Church participation and if asked how the two merge, he replies, "I wish my job didn't take so much of my time. I love the gospel." In order to study he rises at 6.00 a.m. and studies for an hour before beginning his duties as an officer.

Born in Bloomington, Idaho, in 1923 he remained there while receiving an education, evenually graduating from the University of Idaho. Then in 1943 he entered the Air Corps, as an instructor, at the same time he served as Supt. of the YMMIA in San Antonio, Texas. When serving as Operations Officer at Shaw Air Base in South Carolina. He was in the Branch Presidency of the Sumter Branch and scoutmaster of the Boy Scout Troop. While in command of the 32nd Tactical Reconnaissance Squadron in Frankfurt, he served as Branch President and LDS Group Leader in Phalsbourg France. Returning to South Carolina he became Bishop of the Sumter Ward, and so it went on. Church positions were a continued scource of strength and Sunday the highlight of the week. By putting the Church first he found that he and his family of grew spiritually, and unity prevailed in spite of his long absences.

A popular nickname given to the Colonel, is, "Ralph in the weeds Findlay" because he flew so low at supersonic speeds in Vietnam, he often returned with plants and vegetation caught in the under gear of his aircraft. While serving in Vietnam he

received the Silver Star, the Legion of Merit, nine clusters to his Air Medal, the Distinguished Flying Cross and the Purple Heart. He flew in 110 missions over North Vietnam and was the first pilot to use the reconnaissance laser in combat, a unique instrument which he developed himself. He often remarks how the Lord sustained him in the hazards of air warfare.

Now with his wife Mildred and their youngest daughter Carolyn, they are enjoying the more peaceful English countryside, while their two eldest daughters are residing in California and their son Ralph is on a mission in Sweden.

A COUPLE GOLD MEDALLISTS

by James P. Hill

IT HAS BEEN SAID that the World comprises two kinds of beings—those who Do and those who watch others doing. With a spate of World Cup football behind us; Wimbledon tennis and the Empire Games—duly recorded and witnessed by that marvel of modern science, TV—one might tend to recall such a statement.

My companion and I, when Home Teaching recently, found it stimulating to enter the home of David and Terry Boulton and their five children and learn of the sports activities of members of the family. Realising that the Editor of the "Star" might be a little shy of reporting the athletic prowess of his own family in these pages I resolved to see that it was done.

Without ostentation, Gold Medals were produced showing that Peter and his brother Simon had both made the school football team of Hackbridge Junior School that had won the local schools championships. With Peter at inside left and Simon at right back there was much talk of tactics and attack and one felt that England could well win back the Jules Remy trophy in years to come with the development of such skill, accompanied by the undoubted enthusiasm so apparent.

In addition Simon is Captain of the School swiming team, and both boys have certificates for this sport. Their elder brother, Timothy, displays the lean but muscular frame of the runner, and indeed is a member of the Wallington County High cross-country running team, which team won the Wallington Borough Schools Championship.

These three boys with their two sisters follow their parents as active Church members and it is encouraging to see these boys, as well as taking part in Priesthood activities, finding time to develop their bodies to become active testimonies of the Word of Wisdom.



Amanda with her favourite

FLORENCE AND JOHN BOND, of the Woodsetton Ward, Birmingham Stake, have a most interesting and unusual hobby—and a profitable one, too. They breed prize Siamese cats.

Their interest was started a few years ago when they had a Siamese cat, but it was not a show specimen. After this cat died they decided to save up for a show cat, which can cost anything from 10 to 30 guineas, and an outstanding kitten could fetch as much as £50.

They chose a Sealpoint Queen, called Mekhala Sophia, and with her they won a Championship at Cheshire, and have done well ever since.

The Moroni cattery, as they are registered, was started about three years ago, and is managed by Sister Bond. They now have eight cats for breeding and showing, mainly Siamese and one Devon Rex a new breed of curly coated cat.

Bru-Bur Ragusa, a lilac point Queen, won the Siamese Cat Association Championship at Hastings on June 6, and was one of four cats nominated for the Best in the Show.

All the Bond children, David, aged 14, Keith, 12, Stephen, 8, Amanda, 4, and Rebeka 2, are assigned to look after a cat.

Cosmic Tiger Flower, the Devon Rex, belongs to David. There are only three other such breed in this country. When shown at Doncaster as a kitten, she won four 1sts, two 2nds, and two 3rd prizes. Their first success with one of their own kittens came when Moroni Cupid, a tubby point Siamese won two 1sts and one 2nd at Hastings this year.

"All the cats bear the prefix "Moroni," so they will be easily recognised by any other members interested in cats.

The Bonds are a united family, working together in the Church as well as in their hobbies. Brother Bond is the Stake Executive Secretary and teaches in both Seminary and Primary in the Ward. He is also renowned throughout the Stake as a Square Dance caller. Sister Bond is Stake Primary Secretary, and David who is a Teacher in the Aaronic Priesthood, is the Ward M.I.A. Secretary.

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MAJORITY LAW HELPS IAN JOIN THE CHURCH

BIRMINGHAM STAKE

The changing of the age of majority from 21 to 18 held a very special significance for 18 year old Ian Garland of WOODSETTON Ward. It meant he could accomplish one of his dearest wishes—to be baptised a memof the Church.

But for the Government's goodwill gesture, Ian would have been forced to wait another three years before he was old enough to join without his parents' consent.

For seven years he has been one of the most faithful "dry" Mormons Woodsetton has ever known. He has always played his part with a perpetual and infectious grin. Despite being a non-member he engaged in Missionary work, and when he was baptised in May his friend Paul Stanton went into the water with him too.

WOODSETTON'S Finda Memba Week in June may not have been as successful as was expected, but the Saturday night social bringing the weeks activities to a close, fully compensated any disappointment.

It was non-stop entertainment with the Relief Society's slick but rather unconventional fashion show, John Bond rendering the latest Jim Reeves song, with a newly acquired and somewhat unruly daughter, Margaret Davies. Brother Stevenson with his ever popular folk songs and the talented Stanton family with their comedy skit and Oliver excerpts.

One of the highlights of the evening was the M.I.A. presentation of the Road show, then a touch of sobriety

seeped into the programme with the Ward's own play "Around the World," which won first place at the Stake Drama Festival. The organised part of the evening was brought to a close with the popular investigators film, "Man's Search for Happiness."

The rest of the evening was available for viewing the colourful displays in all the classrooms or joining the effervescent dancers in the Cultural Hall.

Under the supervision of 1st counsellor Jill Reynolds, the BIRMINGHAM WARD MIA Maids and Laurels put on a "Pop and Poise" Fashion Show. The girls Kathryn Smith, Rosemary Kelby, Linda McCahon, Francine Johnson, Susan Lawrence, Carol Green, Yvonne Bogle and Dolores Sheridan, danced in their own clothes to pop records, and invited the audience to join in.

Like every fashion show there was a time for talent and this came in a sequence, devised by the girls themselves, which was performed in evening dress.

To round off the evening's show there was a wedding scene, the blushing bride, Kathy Smith, entered to the music of "Here Comes The Bride," wearing a beautiful bridal gown, her bashful groom was Rosemary Kelby and they were attended by Linda McCahon, Dolly Sheridan and Carol Green. As soon as they were all in the hall the scene changed from a sophis-

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ticated wedding to a swinging disco. Well you may ask what was it all in aid of, and how much did they raise? It was to buy the girls a basketball and the amount raised was £5.

ENGLAND CENTRAL MISSION

On Saturday, July 18, the MIDLANDS NORTH DISTRICT Relief Society held a Flower Show and Song Festival in the Newcastle-under-Lyme Chapel. Most of the district participated, and there were some very beautiful flower arrangements by brethren and children as well as the sisters. Winners were chosen in each category, but the overall winner of the afternoon was Sister Eacock from Hereford. The choice of colours in her flower arrangement was very beautiful and received high praise. Winners in the Song Festival were the sisters from the Newcastle Branch. After a delightful afternoon amid the flowers and songs, refreshments were served by the District Relief Society Presidency.

As part of their second European tour, the Brigham Young University A Cappella Choir performed before full

Local dignitaries meet with Mission Leaders and Conductor Dr. Ralph Woodward.



houses during their week's stay in the England Central Mission. As well as taking part in the International Eisteddfod in Llangollen, Wales they gave concerts in Chester and Stoke-on-Trent

They appeared twice on national television during the choral competition at the Eisteddfod, and their performance at the Victoria Hall, Hanley, Stoke-on-Trent, was recorded by the B.B.C., as they sang to an audience of sixteen hundred.

Two of the choir's soloists, Kathy Austin and Kay Goodson, were placed first in Solo Competition, but though the choir received great praise for their performance of Psalms 94, 95, 96 by Merrell Bradshaw, composer-resident at Brigham Young University, they did not repeat their triumph of two years ago when they won top honours and received the giant bronze trophy first place winners.

However, they did have great success in the Mission field, many non-members entertained them in their homes, and heard their singing, and the missionaries have a multitude of referrals from the choir members especially in Wales. Mission President Clifton I. Johnson remarked: "The choir has been a wonderful means of strengthening the favourable image of the Church here in the Midlands and North Wales."

ENGLAND NORTH MISSION

RAWTENSTALL Branch has held three social functions recently, the first on June 13 when the M.I.A. presented an original one-act play in pure Lancashire dialect entitled "Lockout." This was followed by the film "The Twig is Bent" and some colour slides for the children. The evening was concluded by a fish and chip feed prepared by Kenneth Edmondson and David Dawson for sixty-five people.

The following Saturday a dance festival was held under the direction of John Vernon. Mr. and Mrs. Pilling, Rawtenstall professional dance instructors, together with their two daughters, performed all types of dances. Mr. Pilling was also Master of Ceremonies. While refreshments were being served during the intermission, Michelle Vernon and Ian Nuttall did a speciality dance.

The third occasion was an afternoon of games which took place on June 27, and included a Scavenger hunt. Thirty members took part and afterwards enjoyed dancing and American type refreshments.

Henry H. Jacobsen is now Branch President of Rawtenstall, both he and his wife Jeanetta are full time missionaries, and were formerly serving in Bridlington.

LEICESTER STAKE

At their closing social on June 24, the COVENTRY Ward Relief Society sisters each provided either a sweet or savoury dish for the running buffet. After this enormous feast, Bishop Peebles gave a talk on "True Love," which was followed by a play entitled

NEWS—3



"My Sisters Keeper." Twenty sisters and their husbands and friends were present and enjoyed a marvellous time together.

Every year after the closing social several of the Relief Society members visit an ex-Coventry member for a long weekend in Wales at a seaside resort. This year however President Ethel Serrano with the help of Sister G. Sherrif, cooked and served a beautiful dinner for 16 sisters who for various reasons are never able to take this short holiday.

The sisters certainly appreciated this gesture and had a very happy evening together.

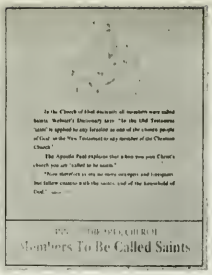
The Bedford Branch Presidency are setting a good example by all bringing "new" members into the Church in the past year. Seen here with their proud parents are new arrivals: Shannon Lorraine Vann, daughter of Robert Vann, 1st counsellor; Shirley Griffiths, daughter of Gwyon Griffiths, Branch President; and Rebecca Hanson, daughter of Douglas Ray Hanson, 2nd counsellor.



First Principles



Revelation



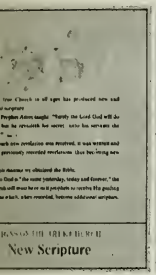
Members Called Saints



Organization



Authority



New Scripture



Spiritual Gifts



Fruits



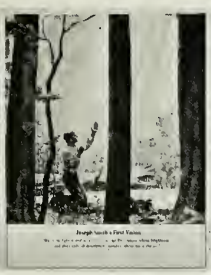
Loss of Revelation



Restoration



eph Seeks Wisdom



First Vision



Moroni



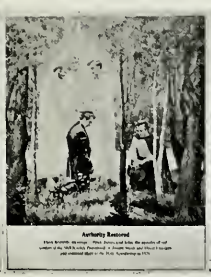
Latter-day Prophet



8 Witnesses



atter-day Apostles



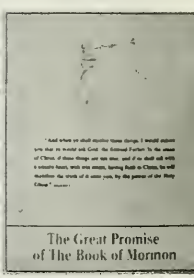
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"Other Sheep"



Christ in Western Hemisphere



Promise of Book of Mormon

(SEE INSIDE FRONT COVER)

The new London North Stake Presidency — President Thomas Hill (centre), with 1st Counsellor Donald Beanston (left) and 2nd Counsellor Daniel Howells.



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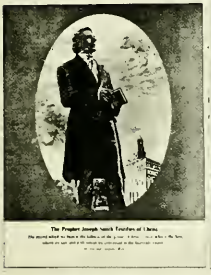


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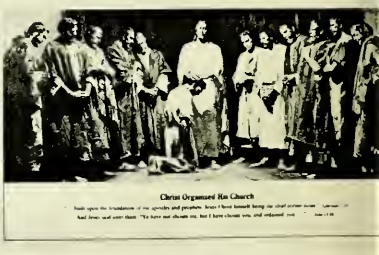
Joseph Smith



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Baptism of Savior



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Holy Ghost



Lost Empires

Millennial Star

OCTOBER 1970

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FRONT COVER

Officers and teachers and children from the Poole Branch proudly display the District Primary Shield won at the Play Day Competition in Bournemouth.

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HOW CAN WE ACHIEVE PEACE

by Elder Howard W. Hunter
of the Council of the Twelve

● ON THE CAMPUS of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.



"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1—3).

At the time of this writing, the Jews were revolting against the Romans in defence of their religion and fighting to procure the liberty to which they believed themselves entitled. They had been split in many factions and were having conflicts among themselves. At the same time they were waging wars against the heathens in Egypt, Syria, and other places, killing many and being massacred in their turn.

James asks this question: Does not war come from lusts? The Jewish contentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

The word **peace** appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of

the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, **"Daughter, thy faith hath made thee whole; go in peace . . . "** (Mark 5:34). On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, **"Peace be unto** you.

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you . . . " (John 20:19-21).

Paul has incorporated this greeting into the opening sentences of his letters, as do the other writers of the epistles.

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realise that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: **"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."** (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world. On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left their midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."** (John 14:27).

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, " . . . not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince

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of peace, he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

His last statement to them before the closing prayer on that memorable evening was this: " . . . **in the world ye shall have tribulation: but be of good cheer; I have overcome the world.**" (John 16:33.)

There is no promise of peace to those who reject God, to those who will not keep its commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: **"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.**

"There is no peace, saith my God, to the wicked." (Isa. 56:20-21.)

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot come by riots or placards or even the cessation of hostilities. It can come only in the way the Lord gave his peace to the Twelve, "not as the world giveth."

Emerson wrote: "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." (Essay, "Self-Reliance.") These principles are incorporated into the gospel of Jesus Christ. Indifference to the Saviour or failure to keep the commandments of God brings about insecurity, inner turmoil, and conten-

A PROBLEM

by Jean Harlow

Be baptised you tell me
My conscience tells me too
Our dear Lord and Saviour,
I want to follow you.

The faith I feel within me
Is growing day by day
It is no easy path
The straight and narrow way.

I try to follow your guidance
To act as you want me to
But the earthly passions and longings
Do their best to lead me from you.

My strength is little to fight with
My faith but a tiny seed
But I know I must try harder
To follow the course you lead.

The step to the baptism waters
Is a difficult one to make
But I pray Our Heavenly Father
You'll show me the right path to take.

● Jean Harlow was in fact baptised a week after writing this poem.

tion. These are the opposite of peace. Peace can come to an individual only by an unconditional surrender—surrender to him who is the Prince of peace, who has the power to confer peace.

One may live in beautiful and peaceful surroundings but, because of inner dissension and discord, be in a state of constant turmoil. On the other hand, one may be in the midst of utter destruction and the bloodshed of war and yet have the serenity of unspeakable peace. If we look to man and the ways of the world, we will find turmoil and confusion. If we will but turn to God, we will find peace for the restless soul. This was made clear by the words of the Saviour: **"In the world ye shall have tribulation"** (John 16:33); and in his bequest to the Twelve and to all mankind, he said, **"Peace I leave with with you, my peace I give unto you: not as the world giveth . . . "** (John 14:27).

We can find this peace now in a world of conflict if we will but accept his great gift and his further invitation: **"Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29).

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JUST WHAT IS A TESTIMONY

by Elder Eldred G. Smith
Patriarch to the Church

A FAVOURITE SONG OF MINE, one that is familiar to us all goes to this effect:

"I have a testimony, sacred and dear to me
Something that lies within my soul . . . "

Just what is a testimony? Webster says: "A solemn declaration or affirmation made to establish or prove a fact," or "attestation of a fact or an event." Could we say then that a testimony is knowledge of a fact? We say we have a testimony as if it were a possession. Of course it is. It is a possession of knowledge. How does one obtain knowledge either secular or religious? A student must go through the usual process of study, research, etc. To obtain religious knowledge, requires additional effort. The Lord said, **" . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it**



shall be opened unto you." (Luke 11:9).

The Prophet Joseph Smith has given us a formula: "If we are to gain a testimony of anything, we must first desire a testimony, then learn to understand the truth in question, then practice that which has been learned, and before and during the study and practice we must be in close communication with our Heavenly Father and pray to him for help."

Moroni also gives us a formula: **"And when ye shall receive these things,"** that is after you have done the study and received instruction and prepared yourself, **"I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.**

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5).

The power and function of the Holy Ghost is to testify of the truth, and especially to testify of the Father and of the Son. The Holy Ghost, being a personage of Spirit, speaks through our spirits. Each of us has a spirit body and a physical body. Before coming to this earth we were personages of spirit, yet we were individuals. We could walk, run, speak, see, think. Our spirit body was made of elements not found in mortality. That spirit body, combined with our mortal body, makes a living soul.

When we receive promptings from the Holy Ghost, it is like opening an imaginary door between the spirit mind and the mortal mind. When this happens, we receive knowledge which we cannot deny. We have to put ourselves in tune with the Spirit of the Lord or the Spirit of the Holy Ghost. We will be held accountable for that knowledge in the day of judgement. By the Holy Ghost you may know the truths of the gospel. I'd like to mention just a few of these; you have heard some and you will hear more.

You may know of a surety of the visitation of God the Father and his Son Jesus Christ to the Prophet Joseph Smith in the Sacred Grove. The Father, calling him by name, said, " . . . **This is my beloved Son. Hear Him.**" (Joseph Smith 2:17.)

Then you may also know of the true concept of Deity. God is truly an Exalted Being. Jesus Christ is literally his Begotten Son.

We testify that the Book of Mormon came fourth by divine guidance; also the Doctrine and Covenants and the Pearl of Great Price.

We know and accept the restoration of the gospel with the priesthood of God to act in his name and perform the ordinances of the gospel needed for salvation and exaltation.

President J. Reuben Clark, Jnr., once said, "What today's world must have if humanity is to go on climbing upward, is men, those wearing the cloth as well as the laity, who know that God lives and that Jesus is the Christ; men, that having this knowledge have also the intellectual honesty not only to admit but to proclaim it; who have further the moral courage and sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

We testify of the divine purpose of temple work, the vicarious work necessary for the salvation of all, the living and the dead. Yes, we declare the principle of continued revelation through his prophet, and his prophet today is President Joseph Fielding Smith.

We testify of the surety that the resurrection is real and will be universal, that each shall inherit a degree of glory in accordance with his faithfulness—the celestial, terrestial, or telestial—the righteous to receive eternal life and exaltation in the celestial kingdom. The Prophet Joseph Smith said, "If the resurrection from the dead be not an important point or item in our faith, we must confess we know nothing about it; for if there be no resurrection from the dead then Christ is not risen; and if Christ is not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true; because the time has gone by when, according to that book, he was to make his appearance." (DHC. 2, 18.)

There is great strength in a testimony, strength to resist evil, strength to do. What is it that causes a bishop or a stake president or others to spend so much time in church work

without monetary remuneration? Is it not his testimony? Was it not their faith and testimony that brought the pioneers across the plains? Is it not testimony that keeps the great missionary system going? President Henry D. Moyle said, "It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacement or unaware of this priceless gift which is ours." When we bear our testimonies, we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are born to give thanks to God for the knowledge and assurance he has given us, to assist our brethren and sisters in strengthening their testimonies, and to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

I invite all to follow the formula given and obtain a testimony with us of the truths of the gospel of Jesus Christ.

Be long-suffering

As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

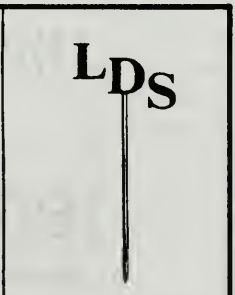
—Joseph Smith

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THIS SAME SWEET TESTIMONY

by Bishop Robert L. Simpson
of the Presiding Bishopric

● **DURING THE SECOND WORLD WAR, I walked near the Mediterranean Sea by a city known anciently as Caesarea Philippi. I was all alone. I had come there with the hope of recapturing some of the surrounding influence that gave background to one of the significant discussions of all time. I refer to that occasion when the Saviour had asked his disciples: "Whom do men say that I the Son of man am?"**

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Then Christ became more direct, " . . . But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

As never before, the strength, the power, the conviction of that testimony declared so many centuries before had



become mine to cherish and harbour as an integral part of my own personal testimony.

What happened to me that beautiful morning in the coasts of Caesarea Philippi was not unique nor was it physical in any way. As Christ explained to Peter: " . . . **flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Ibid., 16:17.)** Peter was the recipient of personal revelation! And in like manner this same sweet confirmation of testimony can permeate the hearts of all truth-seeking, conscientious Latter-day Saints the world over.

This great gift of personal revelation is unmistakable; it is direct. It is a more sure communication than the audible spoken word; for that which we hear through mortal ears is sometimes distorted, so often misunderstood. This precious gift of spirit speaking to spirit is infallible and direct and, in the case just cited, came from a loving Heavenly Father to his faithful disciple Peter.

During this same conversation, Peter's revelation was referred to as a rock—a rock firm and immovable. " . . . and upon this rock," the Saviour declared, "I will build my Church." (Ibid., 16:18). He selected rock as the perfect symbol of . uncompromised truth, the only possible foundation upon which to build his true Church—the rock of revelation.

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are willing to put on his yoke, for it is easy and the burden is light. The author of all truth has declared it so.

As a child of God man is never forsaken by him. War and contention among men whether it be an international conflict or a form of family disunity is not God's will. Man's unhappiness is of his own making—a direct result of nonconformity to the plan of life as contained in Heavenly Father's blueprint for happiness. Men never fail because of God's revealed word, but rather, in spite of it.

So how can we know as Peter knew? How can a person achieve this reassuring, motivating certainty that God lives? Surely, if there were no doubts our course would be undeviating. Can it be that only a few are chosen to receive this most precious gift of personal assurance?

The purpose of all creation is, hopefully, that all men may qualify to return to His presence. Now, there are those who spend most of a lifetime debating with themselves. They ask: is it worth it? or How can I truly know that this or that is God's will?

As the Saviour taught in the temple on one occasion, the Jews marvelled at his wisdom and knowledge. **"How knoweth this man letters, having never learned?" they asked.**

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.) The key phrase, of course, is, "If any man will do his will." The doing is of prime importance.

We are always touched when we hear a chorus of Primary children sing, "I Am a Child of God." The last two lines of that inspired song read: "Teach me all that I must know, To live with Him some day." I understand that future printings will follow a wise suggestion made by Brother Kimball, that the word "know" be changed to "do." "Teach me all that I must do, To live with Him some day." Only in the doing can we be assured of a confirmation by the spirit—yes, by good works we do become eligible for personal revelation.

May we now turn to another important key to this vital and sought-after knowledge of Deity. Two thousand years ago the great high priest Alma was travelling from city to city. He knew something about personal revelation and seemed most anxious to share it with those he attempted to teach as he declared:

"Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know of these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46).

Alma points out here that he did

something more than just carry on the work. He hastened his process of sure knowledge through fasting and prayer. **"I have fasted and prayed many days that I might know these things myself."** These same principles will work for each of us today. Fasting has been practised by men seeking spiritual strength from the very beginning of time. David the Psalmist tells how he humbled his soul with fasting. (2 Sam. 12:16ff.)

And now speaking of prayer, if prayer were important for Alma, it is important for us, too. It is folly to think in terms of having this highly spiritual information made known to us by the Holy Spirit, without first parting the veil through prayer. It was this important step that led to this greatest of all dispensations, the Dispensation of the Fullness of Times. The young lad Joseph was touched by that invitation of Holy Writ, the promise given for all men alike: **"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (Jas. 1:5.)**

When we want bus travel information, we go to the bus terminal; when we want financial assistance, we seek out a banker; so why not go directly to God for a confirming testimony of him and his work?

"Ask(and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then . . . know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt 7:7-11.)

There is no sweeter work than his work. There is no joy to compare with with the blessed assurance of obedience to his laws and ordinances. But we only do his work and obey his law when we are convinced that it is most important. This is why we must remove with all haste those barriers that would prevent such assurance from a loving Heavenly Father who is so anxious that we receive. May we guard against the condition that Laman and Lemuel found themselves in. They refused to co-operate in God's work even after receiving unmistakable direction from an angel and the still small voice. Nephi records that they were "past feeling," that they "could not feel his words." (1 Nephi 17:45.) It is interesting to note that it was they, not God, who broke the bond. This seems to be the pattern, and our day is no exception.

I feel sorry for the man or woman who has become so negative that he is "past feeling" so far as the things of God are concerned. But we all rejoice as we see those who stand out in the crowd as a beacon on a hill, declaring with Alma that **" . . . the knowledge which I have is of God"**

(Alma 36:26); those who reconfirm the testimony of Job, **"For I know that my redeemer liveth, . . . "** (Job 19:25); those who stand firm with Joseph Smith and Sidney Rigdon in their famous declaration, **"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!"** (D&C 76:22). and then those who can feel with Peter, **"Thou art the Christ, the Son of the living God."** (Matt. 16:16).

The world needs assurance. The world needs some solid rock to replace shifting sand. The world needs men with conviction about things most important. The world needs the added strength of several thousand more clarion voices that teach only truth because they live by the truth.

To my mind, the main strength of the world we live in is the strength of his true Church. And where is the main strength of his true Church? Not in the buildings, nor is it found in any group of men who might be designated as leaders for a short season. In my opinion, the Church has its foundation in the heart, in the home, and in the testimony of every worthy member. The widow cannot pay her mite, nor it is possible for an unselfish scoutmaster or quorum leader or dedicated bishop to take time to help a boy except the kingdom of God on earth is strengthened and the world is made a little more secure on its foundations.

Indeed, the Saviour of the world has declared if a foundation is built on the solid rock of revelation, be it an individual, a group, a nation, or the world, that **" . . . the gates of hell shall not prevail against it."** (Matt. 16:18). Peter heard it on the shores of Caesarea two thousand years ago. I found it still there undiminished twenty years ago, and you can find it in your quiet place today, tomorrow, and forever. May we ever be available for that most precious gift of the spirit—personal revelation.

ORDINATIONS TO ELDER

Andrew M. Herman, Torbay Branch, South West British Mission
Llewellyn Pickford, Torbay Branch, South West British Mission
Cedric Evans, Medway Branch, British Mission
Thomas William Ryan, West Hull Branch, North British Mission
Kenneth Tummons, West Hull Branch, North British Mission
Michael Holtby, West Hull Branch, North British Mission
David Brown, Balringerie, Fife, Scottish Mission
Douglas Murray, Dundee Branch, Scottish Mission
John Dobson, Dundee Branch, Scottish Mission

POETRY

THE STORM

The air is heavy and still,
There is no breeze to move the trees,
The sky darkens.
The air seems to hang heavy and oppressive,
This is the calm before the storm.
Then it comes!
The rain pours from the sky, as if tipped from an enormous container.
Suddenly the sky is split as lightening flashes across in all its beauty.
The sky brightens then, but soon darkens as the lightening vanishes.
Here people begin to count.
This they say tells how far away the thunder is.
As the rain comes spraying down, the people hurry from the streets.
They rush for the safety and warmth of their houses.
Children watch as raindrops run down the window panes,
Waiting for the rain to stop.
After a while the storm dies down.
The sun once hidden from our sight by the clouds,
Now reveals herself and shines down.
The puddles begin to condense, and clouds of water-vapour fly into the air.
Children look up to see the splendour of the rainbow formed as the sun came out
There is peace in the air!
People continue their walks, rides and talks now,
The storm is over.

Thelma Bandy
Bedford Branch

SO LONG, MOON

So long, Moon; it's been nice knowing you.
You have served very well. It would not be right
To release you without a vote of thanks.

Of course, this is a promotion for you.
It is only right that you should go on and develop, mature,
And have a family of your own. We wouldn't want
To stand in the way of your advancement.
You will be transferred, no doubt, to a place
And conditions more suitable for your expansion.
But let's keep in touch. It isn't likely
That we will be in separate universes.

We shall always be concerned with your welfare.
And remember—if you ever need any help with your family—
We will always be ready with advice—
(For whatever it's worth.) We've been through it.
But then—you'll make out all right.
After all, you have been very responsible in your position—
Obedient and reliable.
Don't know how we could have got by without you.
It was always good to know that you were there.

You really have nothing to worry about.
You'll have your own moon and stars.
They will keep you in tow.
Just know that we love and appreciate you
For all you've done for us.

So long, Moon; and best of luck to you
In your new venture.

P.S. Sorry about those footprints.
Just curiosity.
But after you've taken on a few layers of growth,
Who will know the difference?
Forever is not all that long.

Ora Pate Stewart

POETRY/2

GODS MASTERPIECE

Gods Masterpiece is man
First formed when all was fair.
When all the earth was pure and good
And God the Lord was there.
The fields were purest green,
The skies were purest blue,
The heaven and earth rich treasures held,
With grace and mercy too.

God gave to man free will,
That wonderous gift of love,
But man, alas, has failed to see
The blessings from above.
He wandered far from God
And seeks in vain for peace.
He does not heed that gentle voice
Which bids his wandering cease.

Gods Masterpiece is man,
Though scarred and marred by sin.
The earth, once fair—a battle field,
When Love should reign within.
O, Christian men rejoice,
And let your voices ring,
With messages of peace on earth
Through Christ the Lord, our King.

R. Hampton,
Hereford Branch

TO THE CONVERT

When people stare and think you're odd
Remember your dearest friend is God.
It isn't easy to change old ways,
To alter your thoughts from bygone days.
To think more of others, to love, to share,
To be happy in this new belief, to care
Not, when others may scoff or scorn,
But to be so thankful this seed was born,
And sown in your heart that day,
When two young men called and asked you to pray.
And asked you to search the scriptures of old,
To see what was said on the plates of gold.
This church is true—this church is right
Believe in this and work with a might.
And when people stare and think you're odd
Remember your dearest friend is God.

Shirley Lowater
Braintree Branch

Determined . . . and a little bossy!

●"Is there anything you want?" asked Woodsetton's Bishop Slater as the hospital bell sounded the end of visiting time.

"Yes," replied Sister Marjorie Lyke with her usual mischievous grin. "I want to come out next week."

Not realising the implication of her seemingly lighthearted comment, the Bishop answered in mock sterness, "Well you can't, so there!"

Sister Lyke, crippled since a teenager had recently undergone a serious operation on her hip and was likely to be confined to bed for at least another couple of months. But she was adamant in her request, and must have pestered the lives of all the doctors and nurses on Ward 18 during the following week. For just before 4 p.m. on Sunday August 31, a beaming Sister Lyke was wheeled into the Woodsetton Chapel, her wish to be present at the dedication ceremony had been fulfilled

Those who know this cheery sister will appreciate this is just a small part of her dedication and determination. Fellow patients say she is just a little on the bossy side too, but they love her all the more, despite it.

"I like to have some order and anyway I've been here the longest, so I'm entitled to it," she jokes. Sister Lyke is a wonderful tonic to all those in her hospital ward and her visitors —to top it all, she is an exceptional missionary too. Formerly an Anglican she is proud of her membership in our Church and says she joined "because it is the genuine article."

Although she lives alone, Sister Lyke claims she is never lonely and maintains her happy disposition throughout everything because it is much easier than being miserable. Her disability has never proved much of a handicap and when she is well, she enjoys doing all the handicrafts and gardening.

She used to breed dogs and at one time there were 13 in her home. During the war she ran a National Savings group, and was an air raid precautions

by Lynn Harrison

warden. But her fame in the Midlands lies in her skill at making preserves. Her only disapointment in this field was not getting a first at the Olympics Show. She has managed several seconds and thirds.

Sister Lyke is also a dab hand at embroidery work, crocheting and knitting, but she is loathe to elaborate on her talents.

Nowadays she lives in a neat little bungalow at Penn, Wolverhampton, but she is most familiar with life on a farm. This is the sort of life she was brought up in and she did her fair share of feeding and fetching. She hates being idle and has naturally grown weary of lying in her bed for so long, but even there she finds plenty to do. Her latest venture is learning Braille, so that she can better her friendship with the patient in the next bed. Just another way in which the lovable sister lives up to her motto—"If I can help somebody as I go on my way."

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The Poor Rich Man

THERE WAS ONCE A FAIR CITY situated on the slopes of a volcano. The volcano had not been active for many years and the city prospered.

There was in this city one very rich man, many not so rich and some were impoverished. ne day with a great roar the volcano erupted and covered the beautiful city with hot sulphurous ashes and slowly but inexorably the boiling lava began to pour over the lip of the crater—the city was in a panic for the people knew they must evacuate it without delay and it was many, many miles to the next city where they could get help.

People began to gather together their most precious possessions ready for the long journey ahead. The poor took all the food they could because food was the most necessary thing in their lives. Some took food and bedding because they couldn't endure discomfort The rich man cast his eyes about his beautifully appointed home with despair, there was so much, what was he to take. His servants had already gone and his horses had fled in panic. Taking a large sack he bundled into it all his most costly ornaments of gold and silver and lapis lazuli.

A heavy burden indeed! Then following the crowd who staggered across the wild and barren country, he shouldered his sack and set off. With each step the sack grew heavier and when the evening came and cold crept up over the countryside all he had was his hard sack of gold and silver and he was cold and hungry. He didn't really mind for he knew when he reached the city across the plain he would be richer than all the other fools who had only taken food and other necessities.

The next day everyone set out once more and this time the rich man's

by

burden seemed three times as heavy as he ached in every bone, but nothing would persuade him to leave so much as a cup behind. All day long he toiled on tired, aching and miserable and fell behind everyone else who had less to carry. That night he fell into an exhausted heap on the ground and the following morning was unable to rise further tha his knees and it was on his knees that he cried aloud: "Father of us all, whoever you are, wherever you are, help me or I shall surely die, alone here in the wilderness!"

It was then that an aged peasant glancing back saw the lonely figure and stirred by pity turned back and approached the now desperate rich man and raising him to his feet offered him a small loaf and a handful of dates—half of all he had left. The rich man ate greedily and having gained a little strength once more shouldered the heavy sack and tried to stagger on. Gently the old peasant remonstrated, "If you don't leave the sack behind we are both lost. Without it there is hope that we shall survive and rebuild our lives again."

Slowly, reluctantly, the rich man let the sack slip from his shoulder and as he did so a great sigh welled up out of his being, a sigh of relief, a sigh of hope. "Tell me old one" he said, "why did you return to help me?"

"Because you are my brother," answered the other, "and can I see my brother lie without stretching out my hand to succour him?"

"Truly," said the no longer rich man, "I can see that I am now richer than I ever was, for you are my friend and he who has such a friend is rich indeed!" And taking the old man by the arm he set out across the desert.

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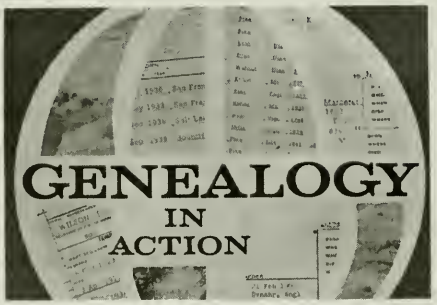
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I HAVE TESTED THIS CHURCH

by Elder LeGrand Richards
of the Council of the Twelve



● I AM VERY HAPPY to know of the great progress the Church is making in the missionary field. I think I have been a missionary nearly all my life. When I was just a little fellow, I remember attending a ward meeting where two missionaries gave their report. I do not know whether they said anything unusual or not, but if they did not, the Lord did something unusual for me, because when I left that meeting I felt that I could have walked to any mission field in the world, if I had just had a call, and so I went home and got down on my knees and asked the Lord to help me to live worthy to go on a mission when I was old enough to go.

Because of this desire, I used to carry my little New Testament around with me often and memorise scripture. I have had a wonderful opportunity in missionary work.

I have had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and it's teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I have had some wonderful experiences in meeting people not of us;

for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminary where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, "You cannot prove that baptism should be by immersion." I said "Yes, I can."

"Well," he asked, "how?"

I said, "You have studied some Greek haven't you?" and he admitted that he had, and I said, "What does the word baptizo mean?"

He said, "Immerse."

I said, "Why don't you do it?"

Then he asked me this question. "Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?"

"Well," I said, "I would rather let the Apostle Paul answer that question," and I quoted what Paul said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

"Now," I said, "let your conscience be your guide when you are teaching things that you know are not in harmony with the scriptures."

There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ingnoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong, if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetua-

tion of the gospel from ancient times, or the restoration of the gospel in latter days." (A Marvellous Work and a Wonder, LeGrand Richards, pp. 3-4).

Now, if every Christian in the world could accept that and then decide which is right, we would just gather them in by the millions if they were willing to obey the commandments. Some of them are not, as you know, after they become converted. We have thousands of people converted to Mormonism who have never had the courage yet to accept it, but they believe that Joseph Smith was a prophet of God.

This is only in harmony with the scriptures. You remember what Paul said: **"One Lord, one faith, one baptism,"** (Eph. 4:5).: in other words, one Lord, one Church, and one baptism. How could there be more than one Church that God our Eternal Father and his Son Jesus Christ could approve, because they must not conflict with each other, for surely the Lord cannot be divided against himself? You know what Jesus said, that a house divided against itself cannot stand. So there can only be one Church of Jesus Christ in all the world.

That does not mean that all these Protestants churches have no good in them, when they teach people to pray and they teach them to try to live right. You and I could go out and organise a Church. That is why we have hundreds of them, because they are churches of men, just like civic organisations and other institutions organised by men to help people to do things that are worthwhile, but no man can organise a church with divine authority and power to bind on earth and it shall be bound in heaven except they are called by God the Eternal Father and ordained to his priesthood. That is what Jesus meant when he said to the Council of the Twelve.

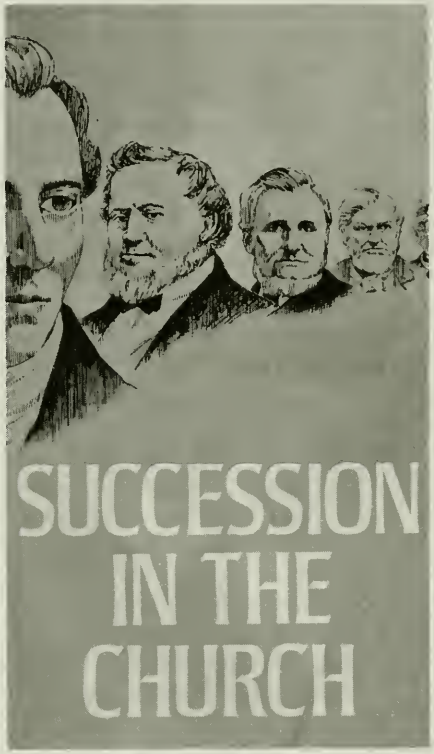
"Ye have not chosen me, but I have chosen you, and ordained you . . . " (John 15:16.)

" . . . and whatsoever thou shalt bind on earth shall be bound in heaven. . . . " (Matthew 16:19.)

Ordinances performed, no matter if there are thousands of churches, will not be recognised in the heavens until God has endowed that church with that divine power to bind on earth, and it shall be bound in heaven. Of course, the Lord will reward all people for all the good they do, but according to this statement, it is either the perpetuation of the gospel of Christ from his day or it is a restoration of the gospel through the Prophet Joseph Smith. That is why we are not Catholics and we are not Protestant. We believe in a restoration of the gospel.

One night after a family home evening lesson, Father asked his three-year-old, son, "Robert, are you going on a mission?" Robert, in all seriousness, replied, "I can't. I'm in my pyjamas!"—Mr. & Mrs. Thomas Byrnes, Pleasant Grove, Utah

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PEOPLE AND PLACES



● **MEMBERS OF LINCOLN WARD had the pleasure recently of welcoming Jaci Gill back home from America where she had been since June 1968.**

Before leaving England she had served as the Branch YWMIA President and as 1st Counsellor in the Midlands East District YWMIA. While in the states she lived in Monrovia, California, and worked in Arcadia for a year, as well as acting as the Junior Sunday School Secretary in the Ward. In September 1969 she went to the Brigham Young University where she majored in Art and History. While there she was a member of the BYU 56 Ward and became MIA Era Publicity Director.

Jaci spent last summer in Oakland, San Francisco, and worked there until she returned home in July. She also visited Canada, but prefers San Francisco.

She has now decided to stay in England and get re-Anglicised. Although she loves both America and England, to her America was an adventure, but England is home!

Although she is the only member of her family in the Church, she was baptised in May 1964, she claims she has the best parents in the world.

EVEN FISH AND CHIPS FROM A NEWSPAPER

BIRMINGHAM STAKE

The Cultural hall at Woodsetton looked a disgusting sight. Acres of grubby newspapers littered the floor, dustbins cluttered up the corners, ridiculous posters advertising doss-houses etc. clung to the walls and there was the most incredibly scruffy bunch of vagrants you could ever wish to meet. It looked like the meeting place for the dustmen's strike, but nothing of the sort. This was just another of Woodsetton's crazy dances, and probably the best they've had this year.

There was nothing high faluttin' for supper either, just fish and chips out of the paper for all 110 of them. All the best tramps say they taste better that way, and no one wanted to argue with that.

ENGLAND EAST MISSION

The Norwich Branch held their Art and Craft Exhibition and Theme Song Presentation on Sept. 1st. Forty-five people attended.

There were twenty-four entries on display showing the varied talents of the branch from hairdressing to needlework. It was hard for the five judges, Anthony and Vera Frost, Bert and Elsie Martins and Raymond Barber, to classify the varied exhibits, but they decided that in the age group 12-15 years, the best entry was a work of Heraldry from the Vanguard class. The winner in the 16-20 years age group was a table lamp entered by Malcolm Cooper and

for over 21, Nicholas Arber won with a pair of puppets in a show case.

Alec Mitchell singing the song "From here to Eternity," written by his wife Jenny to the music of "Blowin' in the Wind" by Dylan won the Theme Song presentation.

ENGLAND NORTH MISSION

The PRESTON District Roadshows held at Rawtenstall on Aug 29th took the theme "I remember when". Rawtenstall Branch were the winners with a plot, written by Jean Flanagan their Drama Director, which depicted the stage of an old theatre about to be demolished. Performers and performances of days gone by tromped the old boards to familiar old melodies. Judy Flanagan sang and played the guitar in a pleasing entre act and Donald and David Simcock played the leading roles supported by a cast of singers and dancers.

The week of Sept 7-13 was Young People's Week in the Rawtenstall Branch. Pres. Henry H. Jacobsen turned the reins over to them to conduct the meetings and they did an admirable job. Ian Nuttall acted as Branch Pres-

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"NEW ERA" (for teenagers)
"ENSIGN" (for adults)

ident and enlisted the help of Sheila Edmondson, Michele and Steven Vernon, David Simcock, Eileen Crabtree, Julie Hotwood and Patricia Brennand in carrying out the various assignments. All agreed it was valuable experience for those taking part, as the young people are the leaders of tomorrow.

Ernest and Lucy Allen, avid gen- U.S.A., visited with Pres. and Sister ealogists fro Seattle, Washington, Jacobsen while in Lancashire doing research. They gathered about 1,000 names from cemetery tombstones, and through the kindness of those in charge of parish registers in several villages.

ENGLAND SOUTHWEST MISSION

During the summer the South Costal District had its annual Play Day in Merrick Park, Bournemouth. It was a beautiful day and children from Poole, Bournemouth and Salisbury Branches took part in sports and indoor competition. The eventual winners of the District Shield was Poole Branch, but all who participated enjoyed themselves thoroughly in the days activities.



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Poole Branch re-organised. New Presidency standing L to R. Arthur Dyson, 1st Cn. Arthur Willis, 2nd Cn. Sitting Norman Steele, President and Robert Gerrard, Clerk.

●

SCOTTISH MISSION

On September 17 a number of Scottish saints, many wearing tartans, left Glasgow on the first lap of their journey to Salt Lake City. Some were visiting loved ones, or the missionaries who had baptised them, but they also gave concerts of Scottish singing and dancing. They received a warm welcome from the saints in America as they performed in Las Vegas, California and Salt Lake. They also attended the Annual General Conference before returning back tae "Bonnie Scotland."

SUNDERLAND STAKE

On August 8 the 1st and 2nd Elders Quorums held a barbecue in a field near Durham. Permission to use this land was kindly given by the Scout Movement. Wives and girl friends were invited and they joined in the activities such as sack races, tug-o-war, and singing to the accompaniment of Nor-

man Myers' guitar. The refreshments consisted of sandwiches galore, prepared by Ruth Watson and her family, plus hot dogs and chicken legs, all washed down with lemon squash. The fact that the whole event was free made it even more enjoyable!

BIRTHS

Aug 20. To Dean and Irene Wilson, Norwich Branch, England East Mission, a son, Martin Kenneth.

Aug 21. To John and Mary Davison, Hartlepool Ward, Sunderland Stake, a daughter Ruth.

Sept 13. To Phil and Jean Sibly, Billingham Ward, Sunderland Stake, a daughter, Penelope Clair.

MARRIAGES

On August 29 at the Norwich Chapel, John David Lucas married Cynthia Mitchell. The bride, who wore a long white lace dress over satin, was accompanied by four bridesmaids who wore dresses of taffeta.

There was a buffet reception for over one hundred guests and after the food and the speeches the brides' brother, Alec Mitchell, entertained with his guitar and mouth organ. He had composed one song especially for the wedding. The best man, Trevor Bidle, also entertained the guests.

Geoffrey Mawlam and Christine Amos were married on Sept 19 in the Billingham Chapel, by Bishop Dale. The bride wore a long white dress covered with lace, and carried a bouquet of pink lilies. Her attendant wore a long blue dress of flowered nylon. Albert Toyne of Middlesbrough Ward was the best man and his wife Margaret, was matron of honour.

The reception was prepared and served by the Relief Society sisters, and featured the wedding cake made and iced by Sister Mabel Bowron.

Afterwards the couple left for the London Temple, and then on to Cornwall for their honeymoon.

OBITUARY

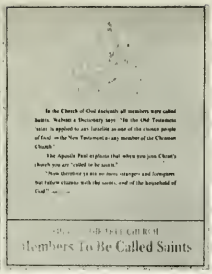
William James Such, Branch President of the Birmingham 4th branch died on Aug. 26, 1970, after a long illness courageously borne. Many people did not realise that he had an incurable disease. He was always cheerful and happy and a devoted servant of the Lord, having seen 16 years of progress in the Church. He was a member of the Handsworth Bishopric until the ward was divided, and he became the Branch President of the Kings Heath Branch and later of the Northfield Branch now known as Birmingham 4th Branch. It can truly be said that he endured to the end, and while suffering great pain during his last few days in hospital, he was telling the nurses and other patients about the Church. Our sympathy is with his wife Jean, and his children Jeffrey, Pauline, Alyson and Christopher.



First Principles



Revelation



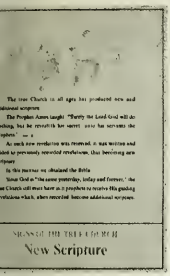
Members Called Saints



Organization



Authority



New Scripture



Spiritual Gifts



Fruits



Loss of Revelation



Restoration



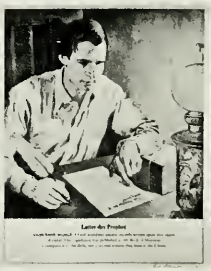
Joseph Seeks Wisdom



First Vision



Moroni



Latter-day Prophet



8 Witnesses



Latter-day Apostles



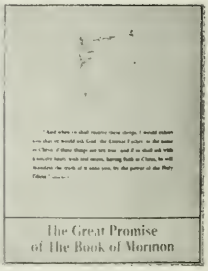
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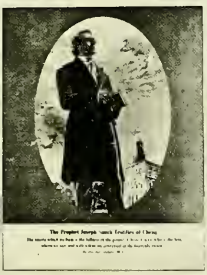
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Baptism of Savior



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Faith



Repentance



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Lost Empires

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REPENTANCE

by Elder Marion C. Romney
of the Council of the Twelve

● AMONG the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. " . . . I lay down my life for the sheep"—he said. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:15,18.) He inherited power over death from his divine Father

It took a person with power over death to pay the debt to justice to bring men forth in the resurrection. It



took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance.

During the past few months I have seen the need of it—oh, how I have seen the need of it. I have seen missionaries, saints, and nonmembers of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, "Oh, Brother Romney, do you think there is any hope for me, any chance for me to get even on the bottom rung of the gospel ladder?"

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose, "soul," after he realised what he had done in opposing the ministry of Alma and Amulek, " . . . **began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.**" So severe were his sufferings that he " . . . **lay**

sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness." (See Alma 14 and 15.) And Alma, who said of the suffering he endured for "seeking to destroy the church of God":

"I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I . . . was tormented with the pains of hell; . . . with inexpressible horror, . . . even with the pains of a damned soul." (See Ibid., 36).

But then I also remembered the rest which came into their souls when, through repentance, they found forgiveness. **"Yea, I say unto you,"** said Alma to his son Helaman, that as **"there could be nothing so exquisite and so bitter as were my pains"** —so **" . . . on the other hand, there can be nothing so exquisite and sweet as was my joy."** (Ibid., 36:21.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted—comforted by the experience of Alma and by Paul's assurance that **" . . . godly sorrow worketh repentance to salvation . . . "** (II Cor. 7:10). For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Saviour, Jesus Christ; while he that excercises no faith unto repentance remains **" . . . as though there had been no redemption made, except it be the loosing of the bands of death."** (Alma 11:41.) Such is the gist of God's merciful plan of redemption.

There are many among us whose distress and suffering are unnecessarily prolonged because they do not complete their repentance by confessing their sins. You will recall the following words of the Saviour,

"I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken." (D&C 19:20.)

In another revelation he said,

" By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (Ibid 58:43.)

Repeatedly he says that he forgives the sins of those who confess their sins with humbleness of heart, " . . . who have not sinned unto death." (See Ibid., 61:2; 64:7). And he adds,

" . . . he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (Ibid., 58:42).

But how are we to fulfil this commandment? To whom are we to confess our sins? In the fifty-ninth section of the Doctrine and Covenants, the Lord, with other directions concerning his "holy day," says,

" . . . remember that on this, the

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Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." (Ibid., 59.12).

I would assume that we are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confession would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to Church discipline as the circumstances merit.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and self-condemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

"Let not the past hang heavy as
a millstone to thy heels,
"To drag thee downward as each
upward impulse to thy nobler self
appeals;
"But as the joyous butterfly from
its chrysalistic shell breaks free,
"So from the past must thou rise
jubilant, thine own true self to be."

This we may do today if we will, for Amulek assures us that **" . . . if we will repent and harden not our hearts, immediately shall the great plan of redemption be brought about unto us."** (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

" . . . none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan . . . They are absolutely beyond his reach just as little children are who die without sin." (Gospel Doctrine, p. 570).

God grant that it may be so with us all, I humble pray in the name of Jesus Christ, our Redeemer.

HELP!

This is a plea from the Editor of the "Millennial Star" . . .

During the five years that I edited the "big" edition of the "Star" I faithfully kept a copy of each issue for my own library. BUT over the years these have been borrowed —and not returned—and now my only record of five years hard labour is a bundle of a dozen or so copies of the "Star."

I would be grateful if members having spare copies of the larger sized "Millennial Star" could let me have the spare copies so that I can build up my files again . . . and thus have a permanent record of my work.

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ELEVEN STEPS TO A BLESSING

by Elder Henry D. Taylor

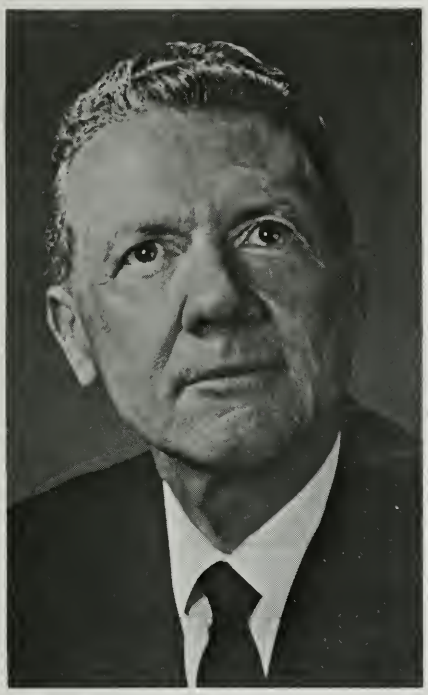
● WE SING a beautiful hymn that is a favourite of mine. It refers to our existence prior to coming to this earth. Sister Eliza R. Snow, the author, poses some very meaningful questions, and in addressing our Father in heaven asks:

"When shall I regain thy presence,
And again behold thy face?"

She concludes the hymn with this prayer:

"When I leave this frail existence;
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do;
With your mutual approbation,
Let me come and dwell with you."
("O My Father")

Our Heavenly Father loves us, his children, and desires that each will return again to his presence, for he



has declared:

" . . . behold, this is my work and my glory—to bring to pass the imortality and eternal life of man." (Moses 1:39.)

In order to attain this goal of immortality, it was decreed that individuals privileged to come to this earth must pass through the experience of death. But God in his wisdom allowed his Only Begotten Son in the flesh, Jesus Christ, to suffer, bleed and die on the cross to break the bands of death. Through his atoning sacrifice Christ became our Saviour and Redeemer It is through him that we will return to the Father, for he has said:

" . . . no man shall come unto the Father but by me . . . " (D&C 132:12).

We have the promise and assurance that after death, our earthly, mortal body will be resurrected and become the glorified tabernacle of our eternal spirit.

Our Father in heaven is all-wise and infinite. He is also a God of law and order. He has given to man a plan—the gospel plan, which furnishes instructions for us to follow in order to return to his presence. These instructions are known as commandments and are given to us through his servants, the prophets.

Every commandment is important and has been provided for a specific purpose. It is not logical to suppose that man may choose the commandments he wishes to observe and ignore the others. Note how emphatically the

Lord has expressed himself on this matter:

"If thou lovest me thou shalt serve me and keep all my commandments." (Ibid., 42:29. Italics added.)

We might well consider that keeping the commandments is a "one package deal."

In contemplating the gospel plan, however, there is a possibility that we may be attracted to certain doctrines to the exclusion of others.

Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

"It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation might
satisfy his mind."

The first happening to fall against the broad and sturdy side exclaimed: **"The elephant is very like a wall!"**

The second feeling of the roundness, smoothness, and sharpness of the tusk cried: **"This wonder of an elephant is very like a spear!"**

The third happened to grasp the squirming trunk in his hand. **"I see,"** quoth he, **"the elephant is very like a snake!"**

The fourth reached out his hand, and felt about the knee, **"What this wondrous beast is like,"** he said; **"Is very like a tree!"**

The fifth who chanced to touch an ear, stated: **"This marvel of an elephant is very like a fan!"**

The sixth in groping about, seized the swinging tail. **"I see,"** quoth he, **"The elephant is very like a rope!"**

"And so these men of Indostan,
Disputed loud and long,
Each in his own opinion,
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong.'
(John Godfrey Saxe).

And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fulness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

From the very beginning, God has provided his children with instructions or comandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

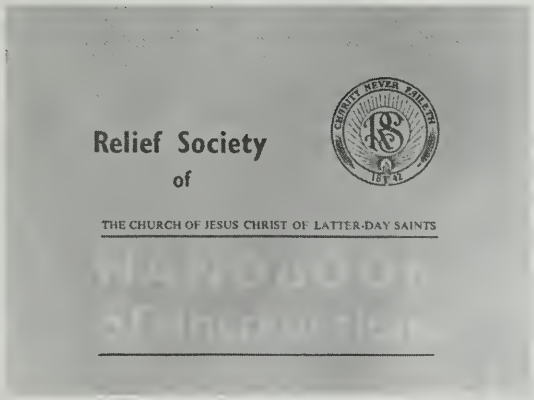
Frequently we hear the admonition: "Keep the commandments and you will be blessed," but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively lengthy, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength. Love is one of the great attributes of God and is the very essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbour as ourselves. This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unspotted from the world, we should go to the house of prayer on the Sabbath day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of



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the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognise that "the earth is the Lord's, and the fulness thereof; . . . " (Psalm 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean, chaste, and virtuous, realising that his spirit wil not dwell in an unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list you will want to add others.

As mortals we are weak. We have many frailties and imperfections, and it may be difficult at first to obey all the commandments. But . we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Saviour's admonition

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48).

As we become more perfect, we gain strength and will power and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

We cannot truly believe that we are the children of God and that God exists without our also believing in the final inevitable triumph of truth expressed in the gospel of Jesus Christ

David O. McKay

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POETRY/1

LEAN ON ME

My thoughts were shattered completely,
When in deepest despair one day,
I knelt me down discreetly,
And alone I tried to pray.

Gainsaying my total distress,
I remembered to thank my Lord,
Hoping that me He would bless,
If I could strike the right chord.

But how does one open one's heart,
Without even counting the cost,
And try to make a new start,
When hurt and utterly lost?

My questions were, "How can this be?"
And, "How have I warranted this?"
"Dear Father, why pick on me,
"Just when I thought life was bliss?"

Yet deep down inside me I knew,
No blame should I ever assign,
To God, forever so true,
Who above all is divine.

My heart cried out, "Lord, please help me,"
Whilst scalding tears ran down my face,
He answered, plain as could be,
"Calm your fears and rest apace."

"Just turn your eyes towards My way,
"And tell me when your work's begun,
"Know that love will find a way,
"Always lean on Me, my son!"

And all at once the things I feared,
They seemed as nothing and were gone,
All my anguish disappeared,
And in my heart His love shone!

Charles T. Stoner
South London Ward

MY HEAVENLY FATHERS RESPONSE

I'd wanted something very long,
My longing had become most strong,
I'd flicked along through memories book,
And pictures rushed in as I looked.

These sad enhanced my deep despair,
Until I knelt in fervent prayer,
I placed myself most reverently,
In love, right at my Father's knee.

"Dear child, come tell me all your woe,"
Was all His blue eyes seemed to show,
I rushed into His loving arm,
From whence was soothed all my alarm.

I told my Father from the start,
The saddened state of my poor heart,
Then gone indeed was my despair,
For what I'd lost I found—right there.

Jean Rose Marie Beswick
Luton Ward

DO YOU GO TO THE TEMPLE?

by Elder Elray L. Christiansen

● **UNDER THE DIRECTION of the First Presidency, I have visited all of the temples in the Church, some them several times. Meetings have been held with the temple officials and with the workers in which we discussed ways and means by which we may improve and better the condition in the temples, beginning at the entrance, so that the work as a whole, which is carried on there, the higher ordinances of the priesthood, will be approved by the Lord, for they are indeed his holy houses, We desire to conduct the sacred work in a manner that is enlightening, edifying, and uplifting to the young people and others who come to these holy places for their own blessings, endowments, and sealings.**

We desire to carry on the work in a manner in which it will be more rewarding to those who come on behalf of those who have passed away, even



in a manner that will bring comfort and assurance to those who come with heavy hearts. A constant need for maintaining greater reverence and kindness is recognised. I am pleased to find that the temples themselves are immaculately kept and well maintained. Among the ordinance workers I find devotion to duty that is seldom matched. I have often said that I have never seen a demonstration quite so wonderful as that which is shown by those who come as ordinance workers day after day, week after week, year after year, seldom if ever failing to meet their appointments, labouring and attending to the needs of those who enter those holy places.

The desire and willingness on the part of temple presidents, their associates, and the workers to join in a united effort better to co-ordinate and improve the work is gratifying indeed. But there is much to be accomplished and much to be hoped for.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Picture, if you will, a large group from Tonga, fathers and mothers with their children selling practically all that they possess, their furniture, their animals, their vehicles, some of their personal items, all except their modest homes, in order to provide funds for

the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive their blessings. And then these wonderful people remaining at the temple for three weeks in order to extend the same gifts, powers, and blessings to others. I have never met yet such a happy and delighted group.

The elders quorum from the Hamburg Stake goes to the temple once every three months. A group from Berlin Stake spent three weeks attending every session, using their precious vacation time and money to do it. Each of these two groups has performed ordinances, the endowment, for nearly 400 people. From Norway, from Finland from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. They whose hearts are turned to their fathers go to their temples regardless of the difficulty. An almost endless number of stories could be told, giving evidence of appreciation for the temple ordinances, but time does not permit.

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great commandment in which we are told to love our neighbour as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realise that redemption of the dead is of **primary** importance rather than of secondary importance, and they do something about it! Vicarious work is a founda tion stone of the gospel. There is no full salvation for the living without vicarious service; we would not be sufficiently qualified and prepared for that salvation.

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been willing, there would have been for us no salvation from death. We would have been subjected to Satan, and our bodies would have remained in our graves forever. And yet, we may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal life.

May I ask you two golden questions? What do you know about your progenitors? What have you done in their behalf? (Note that I have borrowed that from the missionaries). Even with these marvellous electronic machines that are coming into use now, there still is a need for research on the part of the individuals and by groups in order that these machines may be fed. The Prophet Joseph gave us this warning.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth be smitten, and the consumption decreed by the Lord falls upon the world . . . " (DHC, vol. VI, p. 184).

As I visit the temples, I find that the attendances at some of them is commendable, in others it is improving, and some of them are far from being fully utilised, not because of a scarcity of names, but, if I may say so, I think perhaps it may lie in the leadership back along the line who are so involved in other things that they do not stimulate and motivate their people and organise them so they may consistently attend to this indispensable part of the Lord's work. Consider that Elijah appeared, in person, to the Prophet Joseph and said this:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:14-16).

These keys and powers have been given to each succeeding president of

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the Church, and today they are held by President Joseph F. Smith. This being true, each member of the Church has the inescapable obligation to see to it that:

1 He and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty. He who knowingly and without sufficient reason neglects to bind his loved ones as his own, will doubtless have no claim upon them after this life. Salvation for the dead is for those who die without a knowledge of the gospel, so far as the glory of the celestial world (which is the family world) is concerned. Families, united eternally, are the primary purpose of all life.

2 It is the duty of every man to see to it that the records of his progenitors are obtained, and

3 To see to it that the ordinances necessary for salvation and exaltation are administered in behalf of his kindred dead.

Research and temple work are primarily the work of the priesthood; but thank goodness for the help the sisters give.

From the days of the Prophet Joseph down to the present time, each of the Presidents has charged the leaders of stakes and of missions and quorum presidencies to lead out and stimulate others in this vicarious service.

These obligations cannot be brushed aside. For " . . . as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect." (D&C 128:15).

I repeat an appeal made in these words by President David O. McKay:

"May all who hold the priesthood sense more fully the sprit of Elijah and comprehend more clearly the necessity of giving to all who have gone beyond the veil the privilege of enjoying the blessings that follow compliance with the principles and ordinances of the everlasting gospel; that some day all mankind, judged by the acts done in mortality, may receive their merited rewards, and those who are worthy be saved, sanctified, and glorified." (The Improvement Era, p. 603, August 1959).

DEATH

BLACK,
bold,
Forbidding,
The world meets death,
With fear in its heart.
The unknown,
But often explored.
And why did not Lazarus
Reveal its mysteries
When he returned from the grave.
But,
Through the darkness
Shines a light.
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Death brings life.
Eternal life.
With parents,
With children and wife,
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GOD'S GREAT GIFT TO MAN

by Elder Marion D. Hanks
Assistant to the Twelve

● **THE GOSPEL of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:**

"For we labour diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23).

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who



are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we **accept** this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

'For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:33).

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the western. The answer was given by Peter at Pentecost to those who, having been pricked in their hearts by the witness of Christ born by the apostles, asked what they must do. The answer was clear and unequivocal:

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."... (Acts 2:38).

Nephi in his parting testimony expressed his feelings of compassion for his own people, for the Jew, and for the gentile, and said:

"But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation." (2 Nephi 33:9).

And after bearing his witness of the Messiah to his people this same prophet said:

"For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (Ibid., 31:17).

In 1831 the Lord revealed to the Prophet the following:

" . . . he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost . . . " (D&C 39:5-6).

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son;

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God . . . " (2 Nephi 31:18-21).

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith

and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

Dr. Milton R. Hunter, author of *Christ in Ancient America*, brings into publication another best seller for Latter-day Saints, adding to a long list of successful publication: *Brigham Young the Colonizer, The Mormons and the American Frontier, Utah and her Western Setting*, and *Archaeology and the Book of Mormon.*

To each of these books Dr. Hunter has brought the wealth of his scholarship, his historical training, and his power as a researcher.

In *Christ in Ancient America*, Dr. Hunter evidences all of these rare qualities—plus an additional one: that of being able to ferret out little-known and almost totally unavailable material.

Dr. Hunter has not only read widely and intensively in this filed, he has also made many trips to the areas he discusses, familiarizing himself with the background and acquainting himself with the peoples. It is small wonder that with the training and study that Dr. Hunter has made of archaeology and the Book of Mormon as well as of other historical subjects he has been called to write over a hundred special articles for encyclopedias, for historical journals, for books, and for yearbook material.

The text has been beautifully enhanced by the 146 illustrations Dr. Hunter has gathered, two of which are four-color plates, nineteen duotones, and the rest in black and white. *Christ in Ancient America* is a work of art as well as a book that is of great informational and spiritual significance.

In addition to the tremendous amount of work he has done in his specialized field of work, Dr. Hunter has fulfilled his calling as a member of the First Council of the Seventy, a position to which he was called in April 1945.



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THE FULLNESS OF THE GOSPEL

by Elder Bruce R. McConkie
of the First Council of Seventy

● I BEAR WITNESS and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvellous announcement and claim to make. Perhaps it staggers the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latter-days, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the



many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organised and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he was asked the question: **"Lord, wilt thou at this time restore again the kingdom to Israel?"** And you will recall that he replied, **"It is not for you to know the times or the seasons, which the Father hath put in his own power."** (Acts 1:6-7). But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very

expressive words:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive (now please note)
until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21).

That is to say, between the first and second comings of our Lord, there was to be an era in the earth's history which was named "the times of restitution of all things," or as we would express it, in more up-to-date language, the era or period or age of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10).

You will recall the words of John that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7).

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfilment; no one else ever came professing to know of the fulfilment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, great, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies. People who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest calibre—I mean the living oracles, the Presidency and the Twelve, from the beginning to now—stand up in Church

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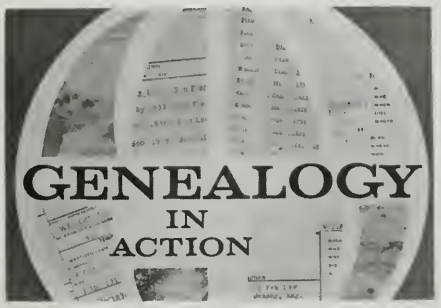
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gatherings and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious and marvellous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square in Salt Lake City. He walked into the Tabernacle when President J. Reuben Clark was addressing a civic organisation on a civic or political subject. At the end of his talk this man told me, President Clark said in substance, "Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel," which he did with the power that few can equal. The convert then said, "I had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that calibre would tell me in the sincerity with which he spoke that this great truth was available, that I ought to make inquiry and find out," and he investigated and joined the Church. That is a very sensible attitude.

To what these great men have said, I add my own personal testimony, an assurance born of the Spirit, an assurance coming when the Holy Ghost, the Spirit of the Lord, which has spoken to the spirit which is within me, conveying truth with unshakable certainty I add my witness that God Almighty has opened the heavens in our day; that all of the laws and principles which comprise the gospel of salvation are here again; that legal administrators stand at the head of the kingdom of God on earth; and that for all who will hearken and believe and conform to these principles there is peace and joy in this life and a hope of eternal reward hereafter.

The mission of the Church is to proclaim the truth of the restored gospel, to uplift society that people may mingle more amicably one with another, and to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual attainment.

David O. McKay

YOUTH CONVENTIONS 1970

ENGLAND SOUTH WEST MISSION YOUTH CONVENTION

There were no skinheads rioting on the Prom, but there were Scouts in the swimming pool, Laurels on the lawn, M-Men in the Main Hall. Yes, England South West Mission M.I.A. had taken over Barton Hall, Torquay again for their Annual Conference in October.

This was surely the best Conference ever, with over 600 young people — young in spirit if not in years — spending three action-filled days together. The weather smiled on them and the sun shone for three days.

The scene was set on Friday afternoon when they entered the Ballroom to be welcomed to the Conference by Sister Bernice West on behalf of the Mission M.I.A. Board. They stood together and sang the Conference Theme song written by Phillipa Pullman of the Wales West District, "Together through Eternity"—then straight into the most vigorous and tiring 48 hours of the year. On Friday afternoon alone the Swimming Gala, Music Sacred, Recitation and a Fashion Parade took place. Then following Dinner there was perhaps the most enthralling and competitive event of the weekend, Road shows and Entre Acts. All eight Districts in the Mission presented both Roadshows and Entre Acts and the standard was quite superlative. It was after midnight by the time the programme finished and the first event for Saturday began at 7.30 a.m. This was a Cross Country run with 38 boys and men competing, plus Junior Boys 4-a-side Football and Junior Girls 6-a-side Sports. Then followed Arts and Table Decorations before breakfast which was closely followed by the Speech and Music Pop contests.



In the afternoon they had 6-a-side Football, Netball and the 12-a-side Potted Sports programme. Some people participated in nearly all of these events.

After dinner on Saturday the Formation Dance Competition took place in the main ballroom, immediately followed by the Convention Ball. For those who preferred it there was a Folk Dance in the small Ballroom.

When remembering such a wonderful weekend, it is difficult to separate



the highlights, but the memory of Brother Harris and his partner from Cornwall District when they made the whole audience rock with their "Musical" Entre Act, and the wonderful Music Pop and Phyllis P. Gilbert and Clives Jones of Weston-Super-Mare with their superb rendering of "Chloe" will not be forgotten. Also among the highlights was the Fashion Show with wonderful entries—everything from a tailored blouse to a beautiful red midi and a superbly matched bridal outfit.

Last but not least the Formation Dance Contest—the best ever with wonderful participation and truly outstanding dresses and performances from both Wales West and Bristol Districts.

The judges were Ray Farrar from Leicester, Angela Robinson and Thor Larsen both from Lincoln—ably assisted at all times by Sister Farrar and Sister Larsen—and Mission President John Madsen and Sister Madsen, who by their continuous participation and enthusiasm urged everyone on.

As usual Sunday morning started at

7.30 a.m. with Seminary conducted by Elder Ken Myers, the Mission Seminary and Institute Supervisor. Following breakfast came the climax with the General Session of Conference. The main ballroom was packed as over 600 saints and visitors rose and sang the opening hymn, "Hope of Israel." Following the opening speaker came the presentation of Honorary Golden Gleaner and Master M-Man awards for the year to Ivy Holder of Gloucester District and Henry Summersell of South Coastal District. Brian West, Mission YMMIA Superintendent was the opening Speaker on the Conference Theme, then came a duet from sisters Phillipa and Rosalyn Pullman of Wales West District. As speaker followed speaker and testimony followed testimony the spirit of the Lord was almost tangible and when President Madsen rose as the final speaker he echoed all feelings when he said, "We have been brought up to the heights—spiritually we have felt to the depths of our souls." President Madsen went on to say that when one has experienced a time like this weekend "The feeling lingers—no one wants to walk away."

Even then the Conference was not quite over and after lunch they returned to the Main Hall for the presentations of Awards. Each placed participant received an Award from President and Sister Madsen and the list would be far too long to print. However, one or two very special awards must be mentioned. One for the all British swimmer of the year went to Gina Skeens of Plymouth District and the award for the best All British Girl Athlete was presented to Margaret Tymon of Bristol District.



Then came the moment for which everyone had been waiting—the Mission Shield was won by Bristol District who snatched it from the previous holders (Wales West District) by a mere seven points. Wales West came second and Plymouth District were a very game third. The Sportsmanship Trophy was won this year by Cornwall District—an extremely popular choice.

Quite early in the presentation of Awards a young boy called George went up to receive the team award for his football team who had won the competition at the Aaronic Priesthood Camp. "Nothing unusual in that" you might say, but George, a non-member, has been totally deaf and dumb from birth and his team were from the Grange School for deaf and dumb at Newton Abbott. President Madsen spoke to him in hand language and George was almost overcome. His personal climax to the weekend came, however, little later as everyone stood to sing "Together through Eternity" for the last time. The boys who had brought George with them were in tears, they could not sing, but George sang the song in perfect pitch from beginning to end. He has not spoken since but this personal miracle had taught him that he could mix with

●

Crawley and Portsmouth Branches compete in Volley-Ball

●

Roger Perry receiving Arts and Crafts Award on behalf of Crawley District from Mission President Wallace G. Bennett.

Melvin Hudson and Marian Sparkes of Gorleston married on October 10, 1970



anyone and not be different.

The final word on the Conference comes from an older member of our youth, (70 years older) as he and his wife drove back towards Bristol he said: "If that was being together through eternity, eternity cannot come soon enough for me."

A week later four hundred and forty people journeyed to Torquay for the England South Mission Youth Convention.

The Don K. Archer Award for the best Road Show in the Mission went to Portsmouth District. Other trophies were warded to Portsmouth for Sports Portsmouth for Dancing, Crawley for Arts and Crafts, Watford for Music.

The arrangements were organised by Brother and Sister M. Hewitt, of the Mission Board.

Congratulations

BIRTHS

July 23—to Brother and Sister Woolbright, Gorleston Branch, a son.

Sept. 2—to Philip and Doreen Nash, Crawley Branch, England East Mission, a son, John Philip.

Sept. 28—to Alec and Jennifer Mitchell, Norwich Branch, England East Mission, a daughter, Hildi Jan.

Oct. 29—to Ronnie and June Bray, Ipswich Branch, England East Mission a daughter, Fiona Alexandra Mahalia.

MARRIAGE

Marian Sparkles and Melvin Hudson were married on October 10. They were attended by Georgina and Heather Barron. The reception was held in the Lowestoft Cultural Hall.

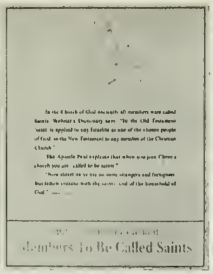




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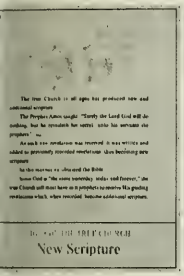
Members Called Saints



Organization



Authority



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Spiritual Gifts



Fruits



Loss of Revelation



Restoration



Joseph Seeks Wisdom



First Vision



Moroni



Latter-day Prophet



8 Witnesses



Latter-day Apostles



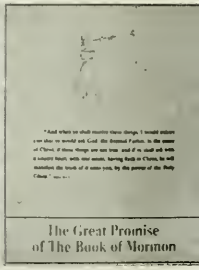
Melchizedek Restoration



"Other Sheep"



Christ in Western Hemisphere



Promise of Book of Mormon

(SEE INSIDE FRONT COVER)

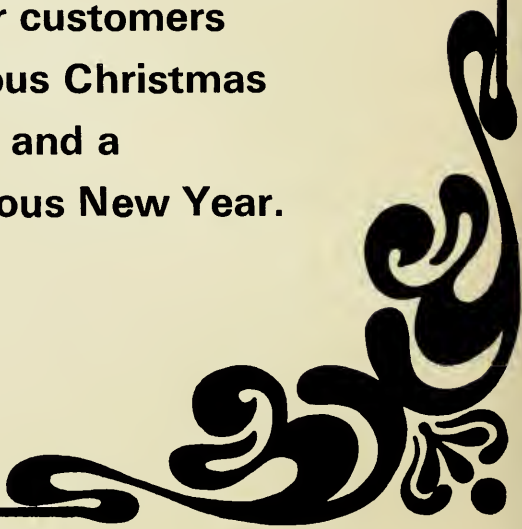




● This is the last issue of the "Millennial Star" —first published in May 1840, and the only Church magazine to survive for 130 years. To all our readers . . . Farewell and God bless you.



The Staff of
Deseret Enterprises in
Mitcham and at
their new offices in
Manchester,
and the staff of the
"Millennial Star"
take this opportunity
of wishing all
their customers
a Joyous Christmas
and a
Prosperous New Year.



MILLENNIAL STAR

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VOL 130

NO 12

After 130 *years of continuous publication the Editorial staff of the "Millennial Star" announce with regret that this will be the final issue. In keeping with the programmes of the church, beginning next month the General Authorities will be publishing a new series of church periodicals.*

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WHAT! Have we reached the end of the way? Will 1970 go down on the last of the "little Millennial Star"? Are we to see you no more, Can 130 years of faithful service be dismissd so easily, without a farewell, without a thought, no backward glance, no sorrowing for the loss of a friend so true and of such long standing?

"Parting and forgetting? What faithful heart can do these? Our great thoughts, our great affections, the truths of our lives never leave us—Surely they cannot be separate from our consciousness; will follow it whithersoever that shall go, and are, of their nature, divine and immortal." (William Makepeace Thackeray 1811—1863).

The Last

When Parley P. Pratt gave to the world the first "Millennial Star" in May 1840, he heralded it as "that luminary, which nightly conducted, may be a means in the hand of God of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon —of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation."

Editorial

Down over 130 years great men of our faith have joined Elder Pratt in preaching and teaching the gospel of Jesus Christ through the pages of the "Star" — fearlessly, boldly, without equivocation, and without a doubt in their hearts that this was to be about their Father's business. List the men who have stood at the helm of the "Star" in past years and its reads like a "Who's Who of General Authorities"—Wilford Woodruff (who baptised 599 of the 600 United Brethren in that pond on Benbows Farm), Orson Hyde, Orson Spencer (who read his own obituary in the "Star" when he came to take over as editor), Orson Pratt, Daniel H. Wells, George Q. Cannon, Brigham Young, Joseph F. Smith (father of our Prophet today), Heber J. Grant, George Albert Smith, James E. Talmage, David O. McKay . . . their testimonies shine out of the pages of the past and declare to all the world the truth of Mormonism, the restoration of the Church of Christ, the knowledge of revelation—truths of their lives which can never leave us, which are 'divine and immortal."

Farewell, little Star, your course is run. Progress, Victor Hugo's "onward stride of God," has overtaken you. Your work is done. You have served nobly your purpose, you have seen Christ's true Church grow in this land so treasured by Apostles of old and enobled by saints of the latter days.

Humbly we add our witness — once more — to those that have gone . . . no, not in a whisper — in a shout from the rooftops for all the world to hear and know the truth . . .

We **KNOW** that God lives; like Paul we say "He whom ye ignorantly worship, declare I unto you," God lives, He is our Heavenly Father; we are His children;

We **KNOW** like Peter of old that Jesus is "the Christ, the son of the living God;" He is our Redeemer, our Saviour, that Messiah so longed for and so long looked for by the Jews, and yet not recognised when he stood in their midst;

We **KNOW** that a young boy called Joseph, only 14 years old, knelt in prayer in a grove of trees, seeking the truth, and saw God and Jesus Christ . . . and they spoke to him;

We **KNOW** that this same boy was called by God to restore, in these last days, the true Church of Jesus Christ, and to bring back to man the Priesthood of God, that power and authority last held by the Apostles in the Meridian of Time by which worlds are created and through which God performs His will upon the earth;

We **KNOW** that the great second witness to the divinity and authority of Jesus the Christ, the Book of Mormon, is indeed the Word of God translated by the Prophet Joseph Smith and given to the world for their perfection;

We **KNOW** that we have a Prophet of God at our head this day—Joseph Fielding Smith, a Prophet like unto Moses, Abraham of old,

who talks with Christ and receives His instructions;

We **KNOW** for a surety that "the time is far spent," Christ is coming again, is now even at the door, and mankind will be judged according to their works and their deeds;

Humbly we declare, look up, ye saints, for Christ is at hand; you who have put your "hand to the plough" (Luke 9:62), you who have been baptised, look not back, look up, steer that course along the straight and narrow into God's presence; put off the sins of today; steer clear of the world and all its ways —be in the world and yet not of the world; repent . . . repent and cleanse your souls, for the hand of God is indeed "breaking the slumber and silence of midnight darkness . . . and kindling a spark of light in the hearts of thousands" in this fair land of ours. Lead the way, ye latter-day saints, lead and direct their paths and their understanding.

May we end our days by quoting that greatest of all Apostles, John: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."

God bless you all.

DAVID BOULTON

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."

—Harold B. Lee



This is a plea from the Editor of the "Millennial Star" . . .

During the five years that I edited the "big" edition of the "Star" I faithfully kept a copy of each issue for my own library. BUT over the years these have been borrowed —and not returned—and now my only record of five years hard labour is a bundle of a dozen or so copies of the "Star."

I would be grateful if members having spare copies of the larger sized "Millennial Star" could let me have the spare copies so that I can build up my files again . . . and thus have a permanent record of my work.

Thank you so much.

Please send them to:
David Boulton,
6 Carew Road,
Wallington, Surrey.

P.S.: Has anybody got any 1962 Copies?

THE FIRST EDITOR

LIVING in the shadow of a great man does not lessen the light for living if His greatness transcends the shadow.

From the moment he received the Gospel in 1830, Parley P. Pratt became a servant of God, almost beyond the comprehension of mortal man. His understanding of the physical and spiritual elements composing our universe have lifted the spirits of the multitudes and lighted the way of the weary for 140 years.

Love for his family multiplied with each child born to him until the light of love outshone all else in the lives of his children, its brightness concealing moments of hardship and making trivial the burdens so heavy to most.

Grandmother Ann Agatha Walker Pratt, born on June 11, 1829, in Leek, Staffordshire, married to Parley Parker Pratt, on April 28, 1847. She once said of him some years after his death, when asked to marry another: "I have lived the fullest, having had the best, so why should I despoil that memory"—and this after having been married to him for only 10 years, most of which he had been away from home on various missions for the Church.

The letters of love to his wife far outshine any possible legend.

Words of guidance to his children, though oft from afar, could well make a treatise on youth guidance.

The "Millennial Star" was to me a legend although I knew it was still supposed to be in existence. Imagine my joy, when rummaging the effects of my prede-

cessor in the Church Building Department, Brother Rudger Dent, and there in a drawer was a current issue of the "Star". It was a happier moment than I can express.

An equal thrill, while perusing the book "A Century of Mormonism in Great Britain" to find the minutes of a meeting, April 14, 1840, of the Quorum of Twelve, then in England at which time it was decided to publish a "monthly periodical for the benefit and information of the Church."

Then the minutes of April 16, 1840, "The number of the Quorum same as 14th" at which time Parley P. Pratt was chosen as editor and on that same day the decision was reached. "The periodical will be named "the Latter-day Saints Millennial Star."

Sister Pratt and I feel to the fullest the sadness of the Saints in general, so many of whom are of British ancestry, at the demise of this beautifully historical and truly English publication which has served so long and so well.

We are gratefully humble to be here, coincidence or not, at its passing.

Harold O. Pratt

Grandson of the first Editor

S. F., Co Cal, July 23d, 54

Dear Agatha,

What shall I say?

I am in tolerable health and in good Spirits. I Rec'd a number of letters from home early in June. I have now written to Belinda and Mary. I expect you all receive more letters from me than you from home do you. E, do well: we are keeping house. — I am writing my history, etc. I have no prospects of any means to send home I pray for you all and shall do my best. —

Agatha! My dear — dear sister: More dear, as every day and month, and year rolls round, will you endure poverty with me all the days of your life, for the Gospels sake and never forsake me? yes: — I feel certain you will

Part of a letter written by Parley P. Pratt (pictured on opposite page).



STORY OF THE STAR

by James P. Hill

The Millennial Star, official publication of the Mormon Church in England since May, 1840, has recorded the rise and progress of the Church of Jesus Christ of Latter-day Saints over a greater span of time than any other publication ever issued by this Church in its one hundred and thirty years of latter-day existence.

The Star has chronicled events, temporal and spiritual, under six Sovereigns of the British Empire and under all ten Presidents of the Church, including the Prophet Joseph Smith. When Queen Victoria was early displaying her superb British statesmanship and sagacity the Star was noting events of the Church and the world.

When Joseph Smith, the latter-day Prophet, was rounding out his work of "gathering the first harvest" and "strengthening the cause of Zion," the Star was recording the progress of events. When a murderous mob claimed the Prophet Joseph as its victim, the Star, with black borders, mourned the loss with those who loved the Prophet, and with just men everywhere.

When the first Britons left home and country to take their chances with the Church of Jesus Christ in a new world and on new frontiers, the Millennial Star recorded their departure, and has continued to note the sacrifices and faithfulness of these men and women who chose principles before convenience, and truth before worldly possessions.

As thousands of missionaries have

quietly come and gone from British shores during the past 130 years the Millennial Star has noted their arrivals and departures, their success and disappointments, their welcomes and persecutions, their testimonies and conversion.

When a misinformed British Press has attacked "Mormons" and "Mormonism," the Star has replied with facts. When a well-informed British Press has dealt fairly with the "Mormon" question, the Millennial Star has noted this fair treatment and has published its gratitude.

Among the editors and associate editors of the Millennial Star, oldest publication of the Church now in existence, have been numbered seven of the Presidents of the Church, many of the General Authorities, and others of the Church's most worthy and brilliant writers and thinkers, including university presidents, eminent scientists, congressmen, professors, poets, lawyers, financiers and schoiars.

The beginning of the Millennial Star dates back to the year 1840, when Brigham Young, and a majority of the Twelve Apostles conducted their affairs in England as a Quorum for the first and last time. The action which brought the Millennial Star into existence and named it, is recorded in the minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840.

In accordance with the commission from the Council of the Twelve, after the close of the conference, Elder Parley P. Pratt went to Manchester, and began preparations for the publication of the Star. Within a month he had all arrangements completed and was able to issue the first number in the latter part of May, under date of May, 1840.

The size of the page, weight of paper, and general make-up chosen at the beginning have been continued until the present. It was issued first as a monthly of twenty-four pages, with cover, and bore the imprint, "Manchester: Printed by W. R. Thomas. Spring Gardens, 149, Oldham Road."

The first number (May, 1841) of the second volume, was printed by Dalton and Rigg, 61 Spring Gardens. After that the numbers bore the imprint: "Printed and published by P. P. Pratt, 47, Oxford Street, Manchester, and for sale at Emigration Office, 36, Chapel Street, Liverpool." Before the volume closed the publishing office was removed to Liverpool, 36, Chapel Street, and from that time until the removal of the European Headquarters to London in March 1933, the Star had been edited in that city.

Commencing with Volume VI (June 15th, 1845) the Star was changed to a semi-monthly, and in 1852 the paper was changed from a semi-monthly to a weekly periodical.

On two different occasions the very existence of the Millennial Star has been threatened through lack of patronage. The editor intended to suspend the publication at the close of Volume II, but upon the urgent appeal of the Scottish saints and others who promised and rendered financial aid, it was continued. Early in 1843, agreeable to instructions from the Church in Nauvoo, Illinois, the publication of the Star was stopped temporarily, but only for two months, after which it was continued, the back numbers issued, so that there was in effect no break in the publication. In October, 1843, the Star had one

thousand six hundred subscribers, but when the periodical was changed to a weekly publication, January 1st, 1852, the circulation was increased to about twenty-two thousand and the subscription price lowered from threepence to one penny.

Until 1861, the Millennial Star and other Church publications were printed by various firms in England, but in the spring of 1861 arrangements were made by President George Q. Cannon, according to the wishes of President Brigham Young, for the printing and publishing of the Millennial Star, "Journal of Discourses," and other Church works and periodicals at the Latter-day Saint Mission Office in Liverpool.

Consequently, a printing press and the necessary machinery, type and material was purchased, and the first number of the Millennial Star was printed and published from number 42, Islington, Liverpool, commencing with number 17 of Volume 23, dated April 20th, 1861. The Star was printed from its own printing department from then until May 4th, 1933, when, with the removal of Mission Headquarters to London, it came from the shop of Mr. James Foggo at 27, Park Lane, Liverpool, the plant having been leased to him.

Yet a third time the existence of the Star was threatened and this in very recent times, due to circumstances with which many readers are, in part, familiar.

At the outbreak of war in September, 1939, President Hugh B. Brown was very doubtful as to whether the Millennial Star could be continued by local brethren with only spare time at their disposal. The General Authorities of the Church were strong in advocating its continuance, inasmuch as the Star is the oldest Church publication, and indeed a bulwark of the faith in Britain After long consultation with the Mission Presidency then proposed, it was decided that Elder James P. Hill should take over the work under the direction of President Brown, and with the assistance of Elders Melvin W. Dunn and Samuel W. Dyson who had been called on missions.

Parley P. Pratt, the first Editor, stated: "This Journal will be printed until the Millennium will come," and the Star has faith that this utterance will be fulfilled and that the Journal will continue to be printed in "Britain for British people," heralding the Gospel message even under the most difficult conditions.

It is interesting to note that the moving of the office of the publication of the Star from Liverpool to London which did not occur till 1933, was predicted at a meeting of the Council of the Twelve in 1840, when it was: "Moved by Elder Kimball, that Elder Richards take care of the Millennial Star; seconded and carried. Voted that our publishing office be moved to London, as soon as circumstances permit." It was 93 years before circumstances permitted.

On the arrival of Apostle Orson Hyde and John Taylor, in October, 1846 to assume the Presidency of the British Mission, the first named became editor of the Star. Word having been received that Elder Orson Spencer was dead, his obituary was published in the Star on January 1st, 1847, and in the next issue Elder Hyde announced his own departure for America, and the appointment of Elder Franklin D. Richards to the presidency of the Mission and editorship of the

Star. Elder Richards tenure of office was very brief; he only remained to edit one number of the Star, and, indeed, his name was not even published as editor, but instead appeared the name of Orson Spencer, for, strange to say, he landed in England twenty-three days after his death had been announced, and enjoyed a privilege which most mortals are denied—that of reading his own obituary!

In June, 1936, Elder Joseph Merrill wrote in the Star:

"But it has occurred to us that it would be well to tell our readers a few facts about the "Star." Obviously, it is a religious paper; it aims to carry in each issue one or more messages having a religious value. Whatever else it does, the "Star" aims to teach religion; to be a religious messenger. It is the organ of the British Mission in the Church. The amount of material it can publish is therefore small. It is not self-supporting. Its income does not pay all the cost of its printing and distribution. So the "Star" has never been promoted as a money making venture. It has been published for the benefit of its readers."

This has always been the banner under which the Millennial Star has been published.

MAN

" What a piece of work is man:
" How noble in reason! How infinite in faculties!
" In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God! "

William Shakespeare

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FROM LEICESTER STAKE

The passing of the "Millennial Star" is something which will be missed by so many, but it is but a part of the many great changes which are taking place in the Church today, not only in the Church, but the whole world. Time slips by so quickly, we almost have to force ourselves to stop for a moment and take stock.

Each day the newspaper, radio, television and the many technical publications announce far reaching changes, it may be the change in the price of a commodity, in Government Policy or a break through in a scientific field, always comes quickly the question, what ever will they do next?

However, one thing is very sure, as the correlated programmes of the Church continue to expand with the new magazines in the home of every member, the foundation which the "Millennial Star" built will surely blossom forth.

One could almost say that with its setting, the "Millennial Star" ushers in the dawn of the Millennial Era, wherein we might prepare for the coming of the Saviour with all of His power where upon another change comes to mankind as every knee does bow, and every tongue confess that Jesus is the Christ.

FROM MANCHESTER STAKE

The saints of the Manchester Stake pay a tribute to the "Millennial Star," and the large part it has played in many personal conversions.

As it arrived month by month, investigators read of the struggles and tribulations of the early church members; noted the efforts of the various branches of the Church to maintain a social programme without adequate buildings; read of the arrivals and departures of missionaries to the British Mission; were thrilled by the testimonies of new converts— and all the time it was bringing a change in their attitude and thinking.

As they drew inspiration from its pages, it became more and more real to them—that there was a God, and that there were people prepared to serve Him, people they longed to know and to associate with.

It will be hard to think of the "Millennials Star's" passing. It has always been so closely identified with the Church in Great Britain, recording everything possible of happenings here in more detail than we will be able to expect in the new Church magazines.

FROM THE SUNDERLAND STAKE

We are grateful for the contribution the "Millennial Star" has made to stimulate the lives of our members.

It has been possible for us to learn of news and progress in other British stakes and missions—information available nowhere else, and we have regarded the magazine peculiarly as 'our own'.

Through its pages we have come to be familiar with the words of the General Authorities, and we have often been inspired by the poems, testimonies, etc, of the British Latter-day Saints,

While we are proud of the fact that the "Millennial Star" is the oldest magazine in the Church, we realise that the time of change has arrived and we will give the new "Ensign" the welcome it deserves.

FROM THE ENGLAND CENTRAL MISSION

It is with love and appreciation but a touch of sadness in our hearts that we share these thoughts with you today. "The "Millennial Star" has been a most effective missionary tool, has helped strengthen testimonies, has been the means of making and keeping friends, and has enriched the lives of all who have had the opportunity to read it. Both new converts and members of the church for many years have eargerly watched for their issue of the "Millennial Star" each month. It has been a great aid in fellowshipping and in testimony building. The England Central Mission is most grateful to all those who have made this publication possible in the past, and in this final issue would like to take this opportunity to express our thanks and appreciation for a job well done.

The England Central Mission, formerly called the Central British Mission, was formed in 1960. All the historic highlights of our mission's organisation and growth have been preserved in the "Millennial Star," both in picture and in story. It is most interesting to note the history and the growth of the mission under the capable leadership of such great men as James A. Cullimore, Joy F. Dunyon, and George I. Cannon. A good foundation has been laid and much progress made. but, according to the prophecies of men of God concerning this area, the greatest

strides for success will be in the future for wonderful things are promised to come to pass.

This Christmas edition of the "Millennial Star" will be "special" to all the people who have enjoyed and have been uplifted by its contents in the past. It will be something we will keep and cherish. Let us also make this Christmas season "special" and keep and cherish throughout the year the love we feel for our fellowmen in our hearts now as we endeavour to more fully live according to the teachings of the gospel of Jesus Christ.

FROM MURIEL CUTHBERT

As this will be the last publication of the "Millennial Star" I would like to take the opportunity to thank the many news reporters through the British Isles for all the work they have done in supplying items for the news section.

It has been a very interesting experience, and although I have not met all of you I have made many friends because of this assignment. I shall miss the letters, even though at times I could not read the writing correctly, I felt I had a personal link with each Mission and Stake.

May the Lord bless you all for your efforts, may everyone of you have a very Happy Christmas and peaceful New Year.

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Having experienced
The greatest joy
That ever comes to one,
I would like to have seen
The face of God
When the angels returned
And announced to Him,
"You have a little Son."

Ora Pate Stewart


For unto us a child is born
unto us a son is given
and the government shall be upon
his shoulder and his name
shall be called Wonderful . . .

Christmas



Greetings

There is joy in Christmas which is unsurpassed by any other season or event in the year. With this celebration is associated the soul satisfaction that comes from losing self for the happiness of others. Because of this, though Christmas had no other virtue, each Yuletide should find the world a little better than the last, and men and women a little more inclined to strive to establish peace on earth.

Ever since man was placed on earth, peace has been among his noblest quests. Associated with it has been his desire for freedom—freedom to express what he thinks, freedom to choose his work without dictatorial compulsion, freedom to worship without molestation, freedom to own a home into which dictators or usurpers may not enter unbidden—indispensable conditions to the enjoyment of peace!

It is my conviction that millions of sincere people the world over are praying and striving for this consummation.

The loyalty of the members of the Church to the ideals and teachings of the Man of Galilee has been evidenced by the response of tens of thousands to the message of the Restored Gospel as proclaimed by messengers at home and abroad, by ready and willing response to "calls" and assignments, and by increased tithes and offerings.

All such efforts contribute to the joy and peace Christ came to establish.

But let us ever remember that the price of peace is eternal vigilance and constant righteous efforts. Forces of evil and misery are still rampant in the world and must be resisted. The Powers of Darkness have increased in accordance with the spread of the Gospel .Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snow-capped summits and frost-covered valleys of this western land, the public press tells of increasing activity on the part of the Evil One. Warlike activities and international misunderstandings prevent the establishing of Peace and divert man s inventive genius from the paths of science, art, and literature, and apply it to human retardation and the holocausts of war.

The rising sun can dispel the darkness of night, but it cannot banish the blackness of malice, hatred, bigotry, and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the Light of Love and human compassion enter the souls of men.

It was for this purpose that Christ, the Son of Righteousness, "with healing in his wings" came in the meridian of time. Through Him wickedness will be overcome; and hatred, enmity, strife, poverty, and war abolished. This will not be accomplished, however, with atomic bombs and battleshot; with submarines or poison gas, but with a slow but never-failing process of changing men's mental and spiritual attitudes. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first

change people's thoughts. Only to the extent that men desire Peace and Brotherhood can the world be made better. Only by adhering to sound principles can peace come, either to individuals or nations.

Christ is the true light of men's lives. He is the Son of God—the Savior of the world! His coming was heralded by heavenly hosts singing: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14).

Thus was recorded the greatest and most momentous fact in the history of the world. In His taking upon Himself mortality, Christ personified Deity; in His walks and teachings among men, He exemplified the true philosophy of being; in His death and resurrection, He opened the door to life and immortality.

Rejecting the Tempter's scheme of coercion and self-glorification, the Saviour established a plan that will regenerate men's souls. He knew that this regenerating force would be silent, almost imperceptible; slow in gaining momentum, and disappointing to all except only those who caught His vision; victorious only through His death, resurrection, and Second Coming.

With the announcement of the Birth of the Saviour by the Heavenly Hosts more than nineteen centuries ago, there was given a message which, if heeded, would unite peoples of all nations in a friendliness that would bring not suspicion and fear of the possibility of any atomic war, but confidence and resultant peace.

Many and swift are the changes that have come to the peoples of the world since the announcement of the angels, but the principles they gave remain changeless and ever applicable and essential to the happiness, salvation, and exaltation of the children of men. These principles as summarised are:

1 Faith in God ("Glory to God in the Highest").

2 Peace through brotherly love ("Peace on earth").

3 Good will and fellowship ("Good will among men").

No worry or anxiety over the choosing and giving of gifts; no enjoyment of holiday feasts; no decorations however modern or attractive; no social parties however jovial, should ever overshadow the fact that Christmas is the celebration of the birth of Jesus Christ who came to give Life, Light, and Peace to all mankind, and who marked the Way by which these eternal blessings may be obtained. Let us ever remember that " . . . God so loved the world, that he gave his only begotten, Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

This love of our Father has been manifested ever since He gave free agency to man and was particularly made known during the earthly life of Jesus, by His teachings. To His disciples in that day, He said "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33).

This love was again demonstrated eighteen hundred years later when the Father introduced the Saviour to the young man, Joseph Smith, saying "This is My Beloved Son, Hear Him!"

Under the divine authority, Jesus, the Babe of Bethlehem, who later established His Gospel among men, who was crucified, resurrected, and who lives today, again established His Church that all mankind might hear His word and receive eternal blessings through obedience to the laws and ordinances of the Gospel.

Therefore, let your gifts to one another carry with them a reminder of the Father's gift of His only begotten Son, who in turn gave to all the gift of the Gospel. Let the pleasures of the season be subordinated to the true spiritual meaning of this greatest of all festivities—The Birth of Our Lord and Saviour Jesus Christ.

" . . . For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

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And again inasmuch as parents
have children in Zion or in any of her stakes
which are organised that teach them not
to understand the doctrines of repentance,
faith in Christ the Son of the living God, and
of baptism and the gift of the Holy Ghost
by the laying on of hands when eight years
old, the sin be upon the heads of the parents.

by S. Dilworth Young

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

"And beholding the man which was healed standing with them, they could say nothing against it.

"But when they had commanded them to go aside out of the council, they conferred among themselves.

"Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

"But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:13-20).

It is that last phrase that I should like to apply to children. It is the burden of the Church, if any such thing can be a burden, to testify of things "seen and heard." **How are we to teach children?** They do not know all that an adult should know, but they should have no doubt as to where adults stand.

Every boy has a right to get the feeling that his father and his mother and his priesthood teacher, his Sunday School Teacher and his scoutmaster, or anyone with whom he comes into association in the Church, knows of a surety of things "seen and heard." Every girl has a right to the same assurance that her parents and leaders know of things "seen and heard."

Young folks themselves do not know yet, but confidence which they must develop comes because those closely in touch with them constantly bear witness to them in act, in deed, in word, that they know of things "seen and heard," the things seen and heard mentioned by Peter and John; the things mentioned by Nephi in the first chapter of the Book of Mormon in talking about his father Lehi, of the things he saw and heard; the glories of the gospel and of Jesus Christ and of all the things "seen and heard" of him and of the things Joseph Smith "saw and heard."

Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before daylight. I was curious to know how these cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have a rare time chasing them down. But as day broke, in they came, fifty or sixty head of horses at a dead run, and they came to a corral I had not noticed.

Stakes had been driven in a large circle on the prairie, each stake protruding about eighteen inches above the ground. In the top of each stake was an eyelet, and threaded through the eyelet was a rope; wings went

out from a twenty-foot entrance, perhaps one hundred feet on both sides. These horses came into the enclosure at a full gallop. The rope did not reach to their knees, and yet not a horse stepped over it. The punchers went into that little makeshift corral and roped their animals, saddled and bridled them, mounted and rode the buck out of them, and not a horse jumped over that rope out of the corral

I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Children are not horses, or even like horses, and we cannot teach them by fear because that has a bad effect upon them, but teach them we can and teach them we must.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them you may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in which they are spoken. One does not always lean by action, but by the happiness with which the action is performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child.



S. Dilworth Young

You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

FIRST, let us revive that happy custom oftaking our meals together Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have breakfast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

SECOND, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the Father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to

his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

THIRD, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young University of Utah game, that is where you should be.

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

FOURTH, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over happened; to enjoy the things which were good and to be conselled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done which are wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she was there. It helped me. It will help all our children.

FIFTH, no parent in this Church is doing his duty unless he makes the Sabbath what it should be. It should be a happy day together, with the whole family participating. The first thing in the morning, Father and Johnny go to priesthood meeting, and Father should take Johnny there, not oJhnny take Father. They should discuss things on the way there and coming home, too. Each one should feel that the other is equal to him, and the father should take particular care that Johnny understands his priesthood. The Aaronic Priesthood is vital. This is successful not so much because of what is said but because of the unsaid emotions and feelings engendered.

And then, parents encourage the children, and themselves as much as they can, to go Sunday School and to the auxiliaries. But above all things, the whole family, if it is going to do what it ought to do, must go to Sacrament meeting. Father and Mother should lead the way, the children following close after and staying there until it is dismissed. If one child is too small, one can go out with him, walk him up and down until he gets the kinks out of his legs, or if a small child is crying, one may have to take him home; but the family understands that at the proper hour, all are in Sacrament meeting together.

These suggestions followed carefully with assiduousness will bring others. I have not mentioned many things that should happen in the home, but they will happen: prayer, love, all of the things which go with it.

May I now remind you of the first

continued on Page 30

Now when Jesus
was born
in Bethlehem of
Judaea in the days of
Herod the king,
behold there came wise
men from the east
to Jerusalem
saying, Where is he
that is born
King of the Jews?
for we have seen
his star in the east
and are come
to worship him.

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 1. Vol. 1. **MAY, 1840.** **Price 6d.**

PROSPECTUS.

The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an Holy Angel, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the saints," and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-Day Saints, (being first organized in 1830) has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that men may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

"The Millennial Star" will stand aloof from the common political and commercial news of the day.—Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befal the nations, whether signs in the heavens or in the earth "blood, fire, or vapour of smoke"—in short, whatever is shown forth indicative of the coming of the "Son of Man," and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding

the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetical, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world called new.—This discovery will yet be hailed among all nations, as among the most glorious events of latter times, and as one of the principal means of overwhelming the earth with knowledge.

This paper will also contain extracts from some remarkable visions and revelations which have been given to the saints in this age, unfolding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shown to us, even the things of many generations.

EDITOR'S ADDRESS TO HIS PATRONS.

Friends and fellow-travellers to eternity,

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the Millennial Star—that luminary, which rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful, so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes, the sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall carefully give heed to the word

of prophecy, as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's-breadth to the right or left from the principles of truth, to court a smile, or shun a frown. We shall not be careful to enquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If at any time we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;' but at the same time, hold sacred the characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the *laws*, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

THE MILLENNIUM.

"For if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

The word *Millennium* signifies a thousand years, and in this sense of the word may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, *the Millennium*, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types. It is written that "a thousand years is as one day, and one day as a thousand years with the Lord." This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would of course be a sabbath or jubilee; a rest, a grand release from servitude and wo.

The first sabbath appointed unto man, was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all his work.

Another sabbath was appointed to the Children of Israel. (see Levit. 25) This consisted of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaneously was not to be gathered in, but was free for all to partake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee in which the creditor forgave the debtor—the servant went free from his master, &c. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years, after which came the grand jubilee of jubilees, or sabbath of sabbaths. (Levit. c. 25, v. 10.) "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family."

But, notwithstanding all these sabbaths were appointed by God, and enjoyed by his people in former times; yet says our text, "If Jesus had given them rest, he would not afterward have spoken of another day."

It seems evident then, that a future rest was anticipated, of which all these sabbaths or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, (fathomless abyss) and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the begining of this thousand years, and were to live and reign with Christ as priests and kings until the thousand years were ended. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Whoever will read the 20th chapter of Revelations, will read the particulars of this millennial reign, in all the plainness which would be necessary to establish any fact.

If any enquiry should be made in relation to the place where these resurrected saints will reign during that millennium, the 5th chapter of Revelations will settle the point: verse 10th records the closing words of the heavenly song thus: "WE SHALL REIGN ON THE EARTH."

Having ascertained *two* important facts in relation to our great subject, viz., the *time* and *place*, (the time a

thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years reign on the earth.

The prophet Zechariah, c. 14th, has informed us that there should be ONE LORD, AND HIS NAME ONE, AND HE SHOULD BE KING OVER ALL THE EARTH.

John, in his Revelations, informs us of a time when THE KINGDOMS OF THIS WORLD WOULD BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST.

Daniel informs us of a time when "THE KINGDOM, AND THE GREATNESS OF THE KINGDOM, UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH." And again, "the time came that the saints possessed the kingdom."

And again, "THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM AND POSSESS THE KINGDOM FOR EVER AND EVER."

I might quote many other prophets to prove the same points, but if my readers will not believe the positive testimony of three of the prophets, it would be in vain to bring more.

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entire union—one universal empire—having no laws but God's laws, and saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment seizes on my soul! I gaze!! I wonder!!! I admire!!!! I pause—I am overwhelmed. What! the monarchies of Europe—the republics of the two Americas—the despotic governments of the Indias—the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved—destroyed—or mingled into *one*—*one* body politic—*one* peaceful empire—*one* Lord—*one* King—one interest all?

Yea, and stranger still—more wondrous to behold! The thousand party sects, and names, and creeds, and faiths of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstitions, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard.

Earth has *one* King, *one* Lord, and his name *one*.

Can any one acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: *Impossible*. And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to enquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end.

The first important consideration which presents itself while examining the prophets on this subject, is, that God will set his hand the second time to restore the house of Israel and the house of Judah to their national rights, to the favour of God, and to their own

land. They will gather out from every nation under heaven, with their silver and gold, &c., employing the ships, steam-boats, railroad carriages, canal-boats, litters, horses, mules, camels, and swift beasts, and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched-out arm, and with fury poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in mercies.

The very waters will be divided, and his people led through dry-shod, as in days of old. The mountains shall feel his power, and melt like wax; and the boundaries of the everlasting hills shall tremble at his presence; for he will rend the heavens, and come down, and do terrible things—things we look not for. He will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth. His hand will be lifted to the Gentiles, and his standard to the nations. The power displayed in bringing them out of Egypt under Moses, will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hangs upon that point as on a pivot. Their political and religious blessings or curses, in fact, their very existence depends upon the course they pursue in relation to the work of God in the gathering of his people Israel. They may oppose, and be hurled down like a Pharoah; or they may assist, and be blessed like a Cyrus or a Ruth: They may come into the covenant, and be partakers of the blessings in common with his chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and judgment is given to the saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Some of the most important facts in relation to these things will be found in Is. c. 11, 60, and last; Ezek. c 20, 36, and 37; Jer. c. 16; Zech. c. 14; A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The Second Coming of Messiah is intimately connected with the great restoration of which we have been speaking. This will be *personal* and *visible;* as much so as his first coming.

Enoch, the seventh from Adam, speaks of his coming, with ten thousand of his saints.

Job speaks of his standing on the earth in the latter day, and says, "in my flesh I shall see God."

Isaiah represents him as coming with vengeance and recompence; as coming with dyed garments from Bozrah, treading the people in his anger, and trampling them in his fury; as coming with fire and with his chariots to the destruction of his enemies, and for the joy and deliverance of his saints, even they who tremble at his word.

Daniel viewed him coming in the clouds of heaven.

Zechariah foretells that his feet will stand upon the Mount of Olives, for the deliverance of the Jews, and the destruction of their enemies; that the mount would rend beneath his feet, and be removed, leaving a great

valley in its stead; and that all the saints will come with him; and that Jernsalem and the Jews will be holy from that day forward; and all the nations of the surromnding countries will go up to Jernsalem once a year, "to worship the King, the Lord of Hosts; and to keep the feast of tabernacles.

Malachi testifies of his coming, and enquires who can abide it: and also of his sending Elijah the prophet before him, to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretels of his coming in flaming fire, to take vengeance; also, that he shall be sent to the Jews, after the Heavens have received him till the *times of restitution.*

Jesus himself has foretold his second coming, with its attendant signs; and that it would bring destruction comparable to the days of Noah; and to the days of Lot.

The Angels also predicted it at the time he ascended, and even told the manner of it, viz. "This same Jesus shall so come, in like manner as he went up:" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelation of John often confirms the second advent: and even declares that his enemies shall see him, and all the kindreds of the earth shall wail because of him: and finally closes the volume by saying, even so come, Lord Jesus. Now it is evident that all these testimonies had direct allusion to his second coming, and not to his first; for many of them were spoken after his first coming, and all of them describe circumstances entirely different from those connected with his first coming; and therefore, cannot possibly apply to it.

Having abundantly established the fact, that the millennium will be ushered in by the restoration of Israel—the rebuilding of Jernsalem—the second advent of Messiah— the destruction of the wicked, and the establishment of his universal kingdom. We shall now proceed to describe something of the nature of that millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the second coming of Messiah, become posessed of the earth with all its riches and blessings, like Noah and his family when they came forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them;" "The ploughman overtakes the reaper; the treader of grapes him that soweth seed;" in short, they "beat their swords into ploughshares, and their spears into pruning hooks, and the nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and the kid,—the little child plays in safety among the beasts of prey as they are now called; and the poisonous reptiles and serpents become equally harmless. The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face: thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face

of the earth as the waters do the sea. The tabernacle of God, and his sanctuary will be with man,- in the midst of the holy cities; and joy and gladness will fill the measure of their cup. SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE "STAR" WOULD FAIN ANNOUNCE THE DAWN.

To be continued.

REVELATIONS.

According to promise in our prospectus, we now proceed to give some extracts from certain Revelations which were given for the organization of the Church; and for the establishment and regulation of all the offices and ordinances pertaining to the gospel of salvation.

The Church of Jesus Christ of Latter-Day Saints had its origin in 1830, in New York, North America.

We wish it to be understood distinctly, that the organization of this Church came by express commandment and revelation from the Almighty—that all its offices, ordinances,- and principles, were given by Inspiration of the Holy Ghost, by the voice of God, or by the ministering of angels.

We are aware that some will startle at such ideas, and be surprised that men should believe in revelation in these days. But they cannot be more surprised at our principles on this point than we are at theirs.

We are astonished above measure, that men, with the Bible in their hands, should ever believe in any Church organization which was not by revelation; for there is neither precept nor example in the word of God for any other Church than that whose apostles, prophets, evangelists, pastors, teachers, and members are inspired by that spirit which leads into truth, and which makes manifest things past, present, and future, and searches all things, yea the deep things of God. Indeed such a thing as an uninspired Saint (or Christian) was never found among men.

The following is extracted from the book of Doctrine and. Covenants, Section 2 & 3, commencing page 77.

1. "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jun. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

2. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world: but after repenting, and humbling himself sincerely, through faith God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which con-

tains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever.—Amen.

3 Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it, and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high to whom be glory for ever and ever. Amen.

4 By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

5. Wherefore, the Almighty God gave his only-begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father; that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son and Holy Ghost are one God, infinite and eternal, without end. , Amen.

6. And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their might, mind, and strength: but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed

also.—And we know that these things are true, and according to the Revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

7. *And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8. *The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands, for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

10. The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

11. The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking: and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

12. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

13. The several elders composing this church of Christ, are to meet in conference once in three months, or from time

to time, as the said conferences shall direct or appoint: and the said conferences are to do whatever church business is necessary to be done at the time.

14. The elders are to receive their licences from other elders, by vote of the church to which they belong, or from the conferences.

15. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a licence, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

16. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

17. Every president of the high priesthood (or presiding elder) bishop, high counsellor, and high priest, is to be ordained by the direction of a high council, or general conference.

18. *The duty of the members after they are received by baptism.*

19. The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

20. Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

21. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

22. Baptism is to be administered in the following manner unto all those who repent. The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

23. It is expedient that the church meet together often, to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church, and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

24. The manner of administering

the wine: he shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal father, that they do always remember him, that they may have his spirit to be with them. Amen.

25. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct.

26. It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time:—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

27. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members, and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest; or it may be signed by the teachers or deacons of the church.

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1. There are, in the church, two priesthoods, namely: the Melchizedek, and the Aaronic including the Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great high priest: before his day it was called *the holy priesthood, after the order of the son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood.

2. All other authorities or offices in the church, are appendages, to this priesthood; but there are two divisions, or grand heads—one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3. The office of an elder comes under the priesthood of Melchizedek. The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world to administer in spiritual things.

4. The presidency of the high priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

5. High priests, after the order of the Melchizedek priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order,) teacher, deacon, and member.

6. An elder has a right to officiate in his stead when the high priest is not present.

7. The high priest, and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys, or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But, as a high priest, of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the presidency of the Melchizedek priesthood.

9. The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn, and to enjoy the communion and presence of God the father, and Jesus the Mediator of the new covenant.

10. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11. Of necessity there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, upheld by the confidence faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world, thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same: that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. The decisions of these quorums or either of them, are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith, and virtue, and knowledge; temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things

abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations: first unto the Gentiles, and then to the Jews—the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, first unto the Gentiles, and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16. It is the duty of the travelling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of anyothers.

17. It is the duty of the twelve in all large branches of the church to ordain evangelical ministers, as they shall be designated unto them by revelation.

18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he [Seth] was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

20. Enos was ordained at the age of 134 years, and four months, by the hand of Adam.

21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty seven years old when he received his ordination.

22. Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24. Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years: making him 130 years old when he was translated.

25. Methusalah was 100 years old when he was ordained under the hand of Adam.

26. Lamech was 32 years old when he was ordained under the hand of Seth.

27. Noah was 10 years old when he was ordained under the hand of Methuselah.

28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him; I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them for ever.

29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generations. These things were all written in the book of Enoch, and are to be testified of in due time.

30. It is the duty of the twelve, also to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

31. To the church of Christ in the land of Zion, in addition to the church laws, respecting church business:—Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers, to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church: then comes the high priesthood, which is the greatest of all. Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called the president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

32. Wherefore the office of a bishop is not equal unto it: for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchizedek.

33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion,

or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

34. But a literal descendant of Aaron, has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchizedek, is tried: to sit as a judge in Israel.—And the decision of either of these councils, agreeably to the commandment which says:

35. Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood: and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

36. There is not any person belonging to the church, who is exempt from this council of the church.

37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

38. And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

39. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.

40. Also, the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41. Again the duty of the president over the office of elders is to preside over ninety six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.

43. And it is according to the

vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church who belong not to the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

44. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen.

CHURCH OF ENGLAND.

A printed circular was lately put into our hands, signed "ISAAC WOOD, Pastor of the Parish of Middlewich," holding out a warm invitation to men to become members of the Church of England, from which we extract the following; with some remarks and enquiries, which, until satisfactorily answered, will prevent us from availing ourselves of the reverend gentleman's generous offer.

He says, "In religion we cannot be too cautious—I do not say *in the choice of our religion*, for there is but *one true religion*, and therefore NO CHOICE. But in those doctrines which we receive and embrace as the truths of the religion of Jesus Christ, we cannot be too careful, since the everlasting salvation of our souls depends upon them. Here then, if anywhere, we are called upon to 'prove all things, and to hold fast that which is good.'"

"The Bible, *the inspired word of God*, is the rule of faith; and there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn from that fountain and well of truth: and I most fully believe the Church of England to be *the best* because the most *plain* and *sound* expounder of that word. "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them." Is. c-viii. v. 20.

He further says, "In the services of the Church of England, there is more of the word of God read to the congregation than in the public worship of any other denomination of Christians whatever."

I would here remark, that it is not the *hearer* of the word, but the *doer* who is justified: The question is not how much is read, but how much is practised by the Church of England: indeed how much do they teach men to practise?

If the bible is a rule of faith and practice, then men should pattern after it in their doctrine and practice.

Does the church of England have inspired apostles and prophets for their ministers?

Do they baptize penitent believers and none others, for the remission of sins?

Do they go down into the water, and "bury them by baptism?"

Do they teach them to expect the baptism of the Holy Ghost after the baptism of water?

Do they teach them to believe in, and pray for the gifts of the Spirit, such as revelations, visions, prophesyings, miracles, tongues, interpretations, healings, ministering of angels, &c.?

Do they teach the sick to send for the elders of the church, to pray for, and anoint them with oil in the name of the Lord, and that "the prayer of faith shall save the sick, and God shall raise them up?"

Do they teach the believer to lay hands on the sick in the name of the Lord, that they may be healed?

Do they "visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world?"

Does he that has two coats give to him that has none, and he that has meat likewise?

Do they take heed not to pray and give alms to be seen of men?

Do their ministers go forth like the ancient servants of God, taking no thought for the morrow, as to food and clothing? or, do they take thought a year at a time, by having a certain stipulated salary?

Do they teach men that if they have this world's goods, and do not impart to the needy, they have no love of God in them?

In short, do they teach men to practise and observe all those things which Jesus commanded?

Now all these things are according to the Bible, which they say is a rule of faith. All these things are according to the "law and testimony." I have made these enquiries in order to "prove all things, and hold fast that which is good." I am sure to give no offence, either to the Church of England or to Mr. Wood by these enquiries, because himself has observed that the Church of England "courts enquiry."

If all the above questions can be answered in the affirmative, I, for one, will be a Churchman. But if, on the other hand, after careful investigation, the reverend gentleman should find his favourite church weighed in his own balances (the law and the testimony) and found wanting; we earnestly invite him to become a member of the Church of Latter-Day Saints, for they hold and teach all these things; and "eternal salvation depends on our embracing the truth." Ed.

RESTORATION OF THE JEWS.

"Sir Moses Mentefiore has covenanted with Mehemet Ali for a tribute equal to present receipts, on the condition of re-colonizing the whole of Palestine with Jews.

Memorials have been sent to all the Protestant Princes, soliciting their interference in the present dispute between the Sultan and Mehemet Ali, about Palestine, to secure that country for the speedy return of the Jews.

A Hamburgh paper, *The Dorfeitzung*, says, that the Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If, within that time, he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognized. The Rabbi is entirely of this opinion; and has even proposed to his congregation to profess Christianity forthwith."—*Sacred Album.*

Thus is fulfilling a prediction of Nephi; "And the Jews also shall begin to believe in Christ, and they shall begin to gather in upon the face

of the land. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."—*Book of Mormon, p.* 125.

PERSECUTION OF THE JEWS.

[FROM THE SUN.]

The horrible persecution now raging against the Jews in the East is not confined to the city of Damascus. The following extract from a letter, addressed by the Hebrew community at Rhodes to the Grand Rabbi of Constantinople, satisfies us that the persecution, unless vigorous steps be taken to prevent it by the enlightened governments of England and France, is intended to be general. The object of this persecution is plunder. As we have again and again stated, in their wealth consists the only crime of the innocent Israelites. No less clumsy mode of plundering them of their property could be devised by the semi-barbarous government of Egypt, because by no other could the prejudices of the ignorant and superstitious oriental Christian be enlisted against them. We pity the Christian capable of believing that the Jews were ever guilty of the horrible crime which the Pacha of Damascus has laid to their charge; and when we bear in mind, that this highly-favoured land has yet to atone for setting an example of the persecution of the Israelites, we feel surprised that no Christian meetings have been held to denounce the revival of an exploded fable of the monks, for the fiendish purpose of shedding the blood and confiscating the property of an innocent community. The *Journal des Debats* gives the details of the cruelties to which the Damascus Jews have been subjected, but want of space prevents us from inserting them in our columns. The following is the extract from the letter from Rhodes above alluded to:—

"We hasten to inform you of the sad position in which our community has been placed. The facts are as follows:—A Greek child, ten years of age, the son of a peasant, hanged himself, it is said, some days ago, and the Christians accused us of having sacrificed him. The European consuls assembled to demand an investigation of the affair, and went in a body, with the exception of the Austrian consul, to the Pacha, to demand that the proceeding should be left to them, which was granted. They then called before them two Greek women from the environs of the town, who declared that some Jews had gone on Tuesday from the villages to the town, and that one of them had been followed by a Greek child. The consuls immediately called this Jew before them, and questioned him. He replied that he would prove by witnesses that he had spent Tuesday in his own village, and had not come into town till Wednesday. He added, that even if the child had come into town at the same time as the Jews, this fact could not testify against them, as they were on the public road. These reasons, however, were not admitted by the consuls. The accused was thrown in chains, and unheard-of torments inflicted upon him. The bastinado was given him; his nostrils were pierced with iron wire, heated bones were placed on his head, and a very heavy stone, on his heart—tortures which reduced the victim to the last extremity. At the same time, they sought to extort confession from him, and said to him, 'If you only stole the Greek boy to deliver him to the chief rabbi, say so plainly, if you

wish to save your life.' Their intention was to involve our rabbi and the whole community in the accusation. However, the unhappy Jew, in the midst of his torments, implored death, and was always answered by exhortations to confess his pretended crime. Overcome by torments which a human body cannot support, the victim suffered calumnies to be extorted from him against several Jews, most of whom had for some time been absent from Rhodes. Those who could be found were arrested, and also tortured to make them confess that they had delivered the child to the chief rabbi, or head of the Jewish community. Seven persons are in a dangerous state in consequence of these tortures, To crown our misery, the Ghetto has been closed and surrounded with guards, in such a manner that no one can go in and learn the fate of the prisoners. A fact, which I think it my duty to tell you, is, that during this time, as no Christian, that is no Greek, can enter the Jewish street, they walk continually round the Ghetto in order to find means of throwing a Turkish, or Greek dead body into some court, and then getting it taken from thence to the government, to form a basis of their calumny."

The *Lucca Gazette* quotes advices from Egypt, stating that the assassin of Father Thomaso and his servant at Damacus has, been discovered to be a Druse, and that the innocence of the unfortunate Jews has been clearly proved.

AT A GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-Day Saints held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840:

The following Churches were represented;

Places.	Members	Elders.	Priests.	Teachers	Deacons.
Preston	300	7	8	6	2
Penworthen	73	3	1	2	1
Longton	51	2	4	2	0
Southport	20	0	1	1	0
Daubers Lane, &c.	54	1	2	3	0
Hunters Hill, &c.	17	1	1	1	0
Heskin	3	1	0	0	0
Bolton	60	1	2	2	0
Ratcliffe	10	0	0	0	0
Whittle	18	1	4	0	0
Ribchester	25	2	0	1	0
Burnley	24	0	1	1	0
Blackburn	15	0	1	0	0
Keighley &c.	29	2	1	1	0
Waddington	50	0	2	2	1
Clitheroe	27	1	3	0	0
Chatburn	84	1	2	2	1
Dunham	20	0	0	1	1
Grindleton	5	0	0	0	0
Manchester	240	2	5	4	0
Stockport	40	0	1	2	1
Duttonfield	30	0	1	0	0
Altrincham	8	0	1	1	0
Perver & Macclesfield	30	0	3	0	0
Middlewich	6	0	0	0	0
Bury & Elton	12	0	0	0	0
Potteries	101	1	2	4	1
Herefordshire	160	1	2	0	0
Liverpool	28	0	0	0	0
Alston	40	2	2	2	0
Brampton	30	1	1	0	0
Bedford	40	1	1	0	0
Scotland	21	3	0	0	0

Since the Conference, and up to the present time, many are being added by baptism in almost every place where the fulness of the gospel is preached. In Scotland the work of the Lord is going on, and souls are coming into the church. In Herefordshire and the adjoining country,

some forty preachers of other orders have lately submitted to the ordinances, and united themselves to the Church of the Latter-Day Saints; by which means upwards of forty preaching places have been opened for our elders. May God Almighty bless the people of that region abundantly, because with all readiness they received the word, and were willing to be taught in the way of the Lord more perfectly. In Manchester our meetings are well attended, people seem desirous to hear, and some are baptised and added to the church every week. We very much need a larger place to meet; indeed the largest place in the town would be to small if the public could have general notice. Numbers are being baptised and added to the church in the towns and country around.

In short, on all sides we turn our eyes, we behold the field all white ready to harvest. Calls for preaching are more than we can fill at present. May the Lord send more labourers into his harvest. There are thousands of people in England, if they once knew our principles would embrace them, and even lay down their lives for them if required.

We shall probably give the minutes of the Conference in our next.—Ed.

TEMPERANCE.

Landing in a certain Town in England, from a distant country, not long since, I felt my heart pained for the multitude of beggars, and of other persons apparently in distress, who almost thronged the streets.

From feelings of deep sympathy I was led to enquire the reason of so much want; and why human beings, the noblest work of God, should exist in such multitudes without the means of comfortable subsistence, while even the sparrows and ravens are remembered by the Great Author of their existence; and even the grass of the field is decked in beauteous robes by his beneficence.

Surely, thought I, there is something radically wrong. Either God has been unwise in creating people, without creating means sufficient for their subsistence; or there is some terrible mismanagement in the Government under which they live; or else, the people have by some means greatly erred from the ways of wisdom and prudence, and brought this misery upon themselves.

But passing onward through the different streets, still pondering the subject in my heart, with no ordinary feelings, hardly decided whether to charge this fact upon Providence, Government, or people; I was often interrupted in my train of thought by signs, and advertisements something like the following: "Spirit Vaults," "Wine and Liquor Store," "Importer of Foreign Spirits," "First-rate Brandy," "Best of Spirits," "Rum, Gin, Wine, Brandy, Irish Whiskey, Beer, and Spirituous liquors of every description sold here, &c." Seeing such things at almost every step, I enquired what all this could mean? What strange inconsistency! The people wanting bread and clothing—the country unable to support its poor, and yet all these spirit-shops supported! It cannot be, unless the people have lost their reason, and gone mad.

But it must be these shops are supported, or they would not be here. The mystery was now solved—Providence was not in the blame; he had provided enough and to spare. But the people are perishing by their own folly.

Now, people of England, I ask you,

would not the cash you pay for spirits and tobacco, be a sum sufficient to relieve all the suffering poor, the lame, the blind, the sick, the widow, and the fatherless? Then why not dispense with these needless things altogether? and tax yourselves with the same money to give to those in distress? and thus dry the tear of sorrow from the disconsolate widow and the helpless orphan, while they rise up and call you blessed.—Ed.

LATTER DAY SAINTS IN AMERICA.

It is generally known throughout the civilized world that the Saints in America have lately suffered a storm of persecution, which has no parallel in the annals of modern history. We have only room in this No. to say that they have again become established in peace: and that the subject of their persecution has been before Congress during its present session, with an application for redress and protection.

Since the persecution the Church has spread more rapidly than ever before, in almost every part of that wide-spread republic. Hundreds are embracing the truth in different states, and calls for our books and for preaching cannot the tenth-part be supplied at present. We have sometimes been offered £2 for a book worth one crown, but could not supply them until reprinted: the scarcity is owing to the rapid spread of the work, and the destruction of our printing establishments in the persecution. In New York, Philadelphia, and the adjoining country, hundreds have been baptized during the past winter and spring. The power of God is with his people, and he confirms the word with signs following.

For a particular account of the persecution, we refer our readers to our history of the same, which is a book of 216 pages, for sale at our Office, No. 149, Oldham Road, Manchester.

The following particulars of their present settlements we extract from their monthly periodical, published at Commerce, Illinois, entitled, "The Times and Seasons."

"Keokuk.—This is a situation on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of steam boats.—At this place all steam boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The landing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population; these advantages together with the advantage of landing, renders the country valuable.

Montrose.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other towns on the Mississippi. Bishop Knight has also purchased a part of

this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints.

Nauvoo.—This is a newly located Town, and is situated on the East bank of the Mississippi, opposite Montrose, it derived its name from the Hebrew, which signifies fair, very beautiful, and it actually fills the definition of the word, for nature has not formed a parallel on the banks of the Mississippi from New Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing, and it has equal privileges with other towns. This is also owned by the saints, and is rapidly increasing. The surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that emigration will be too extensive."

TO THE EDITOR OF THE MIL. STAR.

Ledbury, Herefordshire, May 15, 1840.

Beloved Brother,

Two weeks ago, this day, I parted with Brothers Young and Woodroffe in this place, taking different locations in this part of the vineyard, originally opened by Brother Woodroffe; and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the gospel as directed by the Spirit; we have again this day found ourselves together, and Elder Kingston in our midst; (he is devoted wholly to the ministry) and by comparing minutes, we find there has been in these two weeks about 112 baptized; 200 confirmed; 2 elders, about 20 priests, and 1 teacher ordained—and the Church in these regions now numbers about 320.

The branches are small, the brethren much scattered, consequently the field is so large that the reapers cannot call to each other from side to side; neither can they often see each other without a telescope. There are many doors open which we cannot fill; calls for preaching on almost every hand which we cannot answer. Oh! that the saints would pray to the Lord of the harvest to send forth labourers. I have this day received a letter from my sister in Massachusetts (North America), giving me the intelligence of the death of my aged father; and also that the work of the Lord is rolling forth in that part of the land. Such intelligence from our native land, makes our hearts rejoice even in affliction.

Your brother in the E. Cov.

WILLARD RICHARDS.

HYMNS.

INVITATION.

When time shall be no more
Its joys and sorrows fled—
When all its cares are o'er
And numbered with the dead,
Unveiled eternal truth will shine
In its own image all divine.

The Saints in robes of light
Shall walk the golden street—
Shall bow before his throne,
Or worship at his feet—
Shall sit on thrones, exalted high
Enthroned in might and majesty.

O! sinner would'st thou stand
In that bless'd company?
Obey the Lord's command,
And from thy sins be free.
I shall be there, and look for thee—
Farewell! till then, remember me.

BAPTISM.

Repent ye Gentiles all,
And come and be baptiz'd;
It is the Saviour's call,
He's spoken from the skies,
And sent the message we declare,
His second coming to prepare.

Be buried with your Lord,
And rise divinely new,
'Tis his eternal word—
The ancient path pursue,
The promised blessing now secure,
The Spirit's seal, for ever sure.

Ye souls with sin distress'd,
Who fain would find relief;
Come, on his promise rest,
He will assuage your grief,
He'll send the Spirit from on high,
When with the gospel you comply.

Come be adopted in,
With Israel's chosen race,
And wash away your sins,
The promised blessing taste;
The covenant stands for ever sure,
To all who to the end endure.

MORNING HYMN.

Wak'd from my bed of slumber sweet,
Refreshed in body and in mind,
The morning light with joy I greet,
And offer up a song divine.

Thy praise, O God! shall be my theme,
While day and night their course pursue,
Till time shall end its transient dream—
Eternity the theme renew.

Thy mercy has preserved my soul
Through toils and dangers, griefs and fears,
And still upon this earthly ball
Thou lengthenest out my days and years.

O! grant me, then, thy spirit's power
To guide my feet in ways of peace—
Preserve me thine each day and hour,
Till from a world of sin releas'd.

Then, when my mortal life is closed,
Eternal glory mine shall be,
And all array'd in spotless white,
I shall the King of Glory see.

SECOND ADVENT.

Come, O! thou King of Kings!
We've waited long for thee,
With healing in thy wings,
To set thy people free;
Come thou desire of nations, come,
Let Israel now be gathered home.

Come, make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That saints may tune the lyre
With songs of joy in happier strains,
To welcome in thy peaceful reign.

Hosannahs now shall sound
From all the ransomed throng,
And glory echo round
A new triumphal song;
The wide expanse of heav'n fill
With anthems sweet from Zion's hill.

Hail! Prince of Life and peace,
Thrice welcome to thy throne,
While all the chosen race,
Their Lord and Saviour own;—
The heathen nations bow the knee,
And every tongue confess to thee.

CONFERENCE NOTICE.

At the suggestion of Elders Young, Richards, Woodroffe, and others, we give notice that the General Conference which was appointed at Preston, on the 6th of July next, will be withdrawn from Preston, and held in Manchester. This is on account of being more central, and because the publishing office is here.—Ed.

MANCHESTER:
Printed by W. R. Thomas, Spring Gardens.

THE OXEN

Christmas Eve, and twelve of the clock
'Now they are all on their knees,'
An elder said as we sat in a flock
By the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So far a fancy few would weave
In these years! Yet, I feel,
If someone said on Christmas Eve,

'Come; see the oxen kneel
'In the lonely barton by yonder coomb
Our childhood used to know,'
I should go with him in the gloom,
Hoping it might be so.

THOMAS HARDY

thing I mentioned, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grandmother, too, had lost some, said to her. "You know the Prophet. What did you think of him?" This aged woman had endured the vicissitudes of the seventies' trek from Kirtland to Missouri, had suffered through Haun's Mill with her infant child in her arms, had counted the long miles across the plains, and then had lived through years of poverty in Utah. She smiled as she looked at this person, and I think disappointed the person, too, because this is what she said: "We all knew that he was a Prophet."

So we all do know that he was a Prophet, but do our children know it? Do our children know that we know it? That, I think, is our greatest obligation as we face life with these little ones who are given to us to rear to adulthood.

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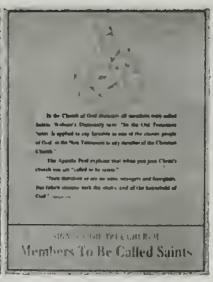
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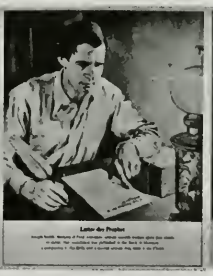
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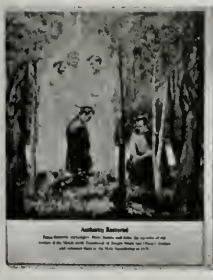
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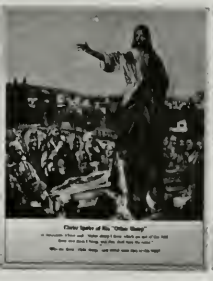
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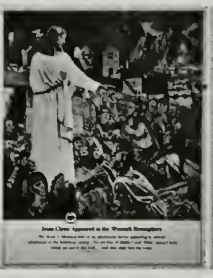
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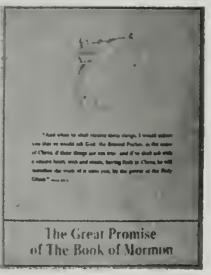
Melchizedek Restoration



"Other Sheep"



Christ in Western Hemisphere



Promise of Book of Mormon

Train up a child
in the way he should go
and when he is old
he will not depart from it.

by Howard W. Hunter

Since the beginning God has given to every man the power to control his thoughts. He has also given man the freedom to select the course in life he wishes to pursue. When Adam was placed in the Garden of Eden, the Lord commanded him saying:

"Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17).

Although Adam was thus admonished not to partake of the fruit of the tree of knowledge of good and evil, nevertheless he had the right to think for himself and the right to make his own choice.

Scriptures are replete with God's promised blessings to us if we will keep His commandments and comply with His laws, but it is a fundamental principle that we are never compelled to do His will. In ancient times the Lord commanded Israel to keep all of His comandments with the promise of an abundant harvest if they would do so, but in the event they failed, His wrath would be kindled against them. He said:

"Behold, I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord, your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28).

So it has been down through the ages. Although God has pointed the way, He has given to all men the right to think for themselves and make their own choices.

Marcus Aurelius once said, "A man's life is what his thoughts make of it." Emerson said, "A man is what he thinks about all day long." Man's mind may be likened unto a flower garden. It can be a thing of beauty and inspiration to the gardener and all who may gaze upon it, or it may be ill kept and overrun with weeds. As the plant which produces the beautiful flower grows from a seed, so every act of man springs from the hidden seed of thought. As a being of power and intelligence, and master of his own thoughts, man has the divinely given ability to make of himself what he chooses to be.

Dr. Robert A. Milliken, well known in the circles of science, and once winner of the Nobel Prize, made this significant statement: "I think you will not misunderstand me when I say that I have never known a thinking man who did not believe in God." George Washington had a deep and abiding faith in God. Abraham Lincoln, on many public occasions, made it known that his actions were motivated by his firm belief in God. We will recall that Jesus was asked:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-40).

As man's thoughts turn to God and the things that pertain to God, man undergoes a spiritual transformation. It lifts him from the commonplace and gives to him a noble and God like character. If we have faith in God, we

are using one of the great laws of life. The most powerful force in human nature is the spiritual power of faith. Jesus said:

"According to your faith be it unto you." (Matthew 9:29).

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God is our Father, and we are his children. From father to child there exists that same natural parental love that is expressed by our Heavenly Father for His children. When the prodigal boy, in that parable which most perfectly tells the story of the sinning, and repentant life, "came to himself," his first words were, "I will arise and go to my father." (Luke 15:18). While he is yet afar off the waiting father sees him coming and is moved with compassion. Repentance is but the homesickness of the soul, and the uninterrupted and watchful care of the parent is the fairest earthly type of the unfailing forgiveness of God. The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was His mission to reveal.

Fathers and mothers have a great responsibility with respect to the children which are entrusted to their care.

One of the greatest needs of the day is for parents to teach and encourage young people to conduct themselves according to Christian standards. In the Book of Proverbs we find this admonition to parents:

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

The greatest training that can be given to a child is that which comes from the example of parents. Parents need to set the example for young people to follow. Great strength comes from the home where righteous principles are taught, where there is love and respect for each other, where prayer has been an influence in the family life, and where there is respect for those things that pertain to God.

The Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles and sorrows and they draw hearts together; it has its joys, and they are multiplied by being shared. As the children are taught the lessons concerning their Heavenly Father and the truths of the Gospel, and of the son whose return the father is waiting—they will interpret these truths as Jesus prompted them to do, in the language of their own loving and united home.

Young people need to be taught by parents in the home to have the desire to live clean lives and have clean thoughts.

"For as he thinketh in his heart, so is he." (Proverbs 23:7).

This often quoted line from the Book of Proverbs is as applicable to youth as to old age and should be a reminder to parents that the acts and conduct of young people are motivated by their thoughts.

I am deeply impressed by the great youth programme of the Church which I have the honour to represent. Thousands of young people across our nation are meeting in fireside groups of their own age where they are discussing among themselves, under the guidance of their leaders, the problems of modern day youth: Such problems as drinking, smoking and going to questionable places; dating,

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Howard W. Hunter

chaperonage, courtship, kissing, petting, proper use of the automobile; morality, honesty, clean living, and many other things which will have a permanent affect on their lives as they grow to face marriage and parenthood.

As our young people discuss these problems and arrive at their solutions after applying the moral principles of Christianity, they find strength in their resolutions to live the clean life their Heavenly Father would have them live. The whole idea behind this programme is to help young men and young women develop right thinking for their guidance so that they will not make mistakes.

In order that parents and children may better understand with each other, a plan has been adopted by that Church known as the "Family Council." This council is called and conducted by the parents and attended by all members of the family. It strengthens family ties, assures children they "belong" and convinces them that the parents are interested in their problems. This family meeting teaches mutual respect for each other, eliminates selfishness, and emphasises the Golden Rule in the home and living a clean life. Family worship and prayer are taught, together with the lessons of kindness and honesty. The problems of the family usually confronts one at such close range that its real dimensions and significance are not easily appreciated but when families are strong and united in the endeavour to serve God and keep His commandments, many of our modern day problems disappear.

The world would be a better place to live if we would think and act as God would have us do. This should be a personal challenge to every man and woman, and every father and mother, to live according to the commandments of God and be an example for good to boys and girls in their years of growing up.

They are the most happy whose lives have been dedicated to the endeavour of making the world a better place to live by raising the standards of though and action. This can only be done by strict obeservance to the laws which God has laid down for the conduct of man in this mortal existence.

I know that God lives. I bear witness that Jesus is the Christ, the Son of the living God; that He is the Saviour of the world having given His life as the great sacrifice that we might have life everlasting. He is your personal Saviour and my personal Saviour. If we will open our hearts to his presence and accept of him, our lives will be enriched by the joy and happiness that comes only to those who do so receive Him. May righteous thoughts control our lives so that we may always make choices according to the will of God.

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CHRISTMAS FAMILIES

Windows are lighted,
Glitter is spread;
Bring in fresh straw
For the Creche bed;
Hang up a star
On the top of the tree—
Christmas is coming—
Wait and see!

Light and excitement—
Symbols—true.
Is the meaning behind them
Getting through?

Ora Pate Stewart

The McEwens of Huddersfield

Robert, Sharon, Joanne, Nathan and Boyd are the children of Bishop Neil McEwen and his wife Wendy of the Huddersfield Ward, Leeds Stake, so you can imagine the excitement in their home as Christmas approaches. There are secrets, whispered consultations, giggles, shopping expeditions, counting up of pennies and the anxiety of wondering if they are going to receive the presents they would like. But there is more to their Christmas than just receiving presents for they are a family who likes to share their happiness.

First of all "Granny" McEwen, who lives alone in London, always goes up to spend the holiday with them, but then she is part of the family anyway so it would not be complete without her. Christmas Day however, usually sees others joining in their Christmas dinner and festivities. Often it is the missonaries, but for the past few years an ex-missionary who had returned to study in this country and Switzerland found his way back to their home. This year he is teaching at B.Y.U. so someone else will undoubtedly take his place Last year they also invited two Chinese waiters from a local restaurant, because they knew they were far from home and rather lonely.

The night before Christmas the children hang up their stockings at the end of their beds, leave a glass of milk for Santa and a carrot for his reindeer, and then try to keep awake till he comes. So far they have never managed to do this, and have been disappointed that they have never seen him actually filling their stockings So last year their daddy stayed up very late, and took a film of Santa as he came down the chimney, drank his glass of milk, filled their stockings and looked at all the children asleep in their beds, before going on his way again.

Usually they film the activities of the children on Christmas day, but this was a special record for them, and there is no doubt that they will be showing the film again this Christmas.

Amid the excitement of the turkey dinner, presents, crackers, and special visitors, the family like to remember just what it is they are celebrating, and sit down quietly together to talk of the birth of the Saviour and what it means to them. They sometimes read from the scriptures, but one year they dressed up and performed a small nativity play written by Bishop McEwen especially for them.

A few years ago Bishop McEwen received a very special Christmas card from a business acquaintance with whom he had had gospel conversations, the card told the story of "Uninvited Guest." This impressed the family so much that it has now become part of their Christmas tradition to read this story every Christmas day, And like the man in the story who was expecting the Lord to call, they would never turn away anyone from their door, because Christmas for them is sharing.

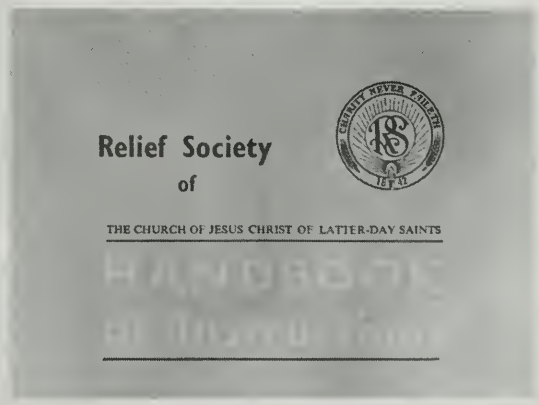
THE UNINVITED GUEST

"When I was a child I loved to hear
This story my Grandma told each year,
She told it in her native tongue,
And I was very, very young . . .
But yet this story seemed to be
Filled with wonderment for me,
For in my childish heart there grew
The dream that I might see Him, too,
For he might call on me this way
So I must watch for Him each day . . .
Is still the story I love best—
And that is why "The Christmas Guest"
And I retell it to you now,
For I can't help but feel somehow
That children Everywhere should hear
The story Grandma told each year . . .
For Christmas Day is doubly blest
When Jesus is Our Christmas Guest!
It happened one day at the year's white end,
Two neighbours called on an old-time friend
And they found his shop so meagre and mean,
Made gay with a thousand boughs of green,
And Conrad was sitting with face a-shine
When he suddenly stopped as he stitched a twine
And said "Old friends, at dawn today,
When the cock was crowing the night away,
The Lord appeared in a dream to me
And said "I am coming your guest to be . . .
So I've been busy with feet astir,
Strewing my shop with branches of fir,
The table is spread and the kettle is shined
And over the rafters the holly is twined
And now I will wait for my Lord to appear
And listen closely so I will hear
His step as He nears my humble place
And I open the door and look in His face" . .
So his friends went home and left Conrad alone,
For this was the happiest day he had known,
For long since, his family had passed away
And Conrad had spent a sad Christmas Day . . .
But he knew with the Lord as his Christmas guest
This Christmas would be the dearest and best,

And he listened with only joy in his heart,
And with every sound he would rise with a start
And look for the Lord to be standing there
In answer to his earnest prayer . . .
So he ran to the window after hearing a sound,
But all that he saw on the snow covered ground
Was a shabby beggar whose shoes were torn
And all of his clothes were ragged and worn . . .
So Conrad was touched and went to the door
And he said, "Your feet must be frozen and sore,
And I have some shoes in my shop for you
And a coat that will keep you warmer too" . .
So with grateful heart the man went away,
But as Conrad noticed the time of day
He wondered what made the dear Lord so late
And how much longer he'd have to wait,
When he heard a knock and ran to the door,
But it was only a stranger once more,
A bent, old crone with a shawl of black,
A bundle of faggots piled on her back,
She asked for only a place to rest,
But that was reserved for Conrad's Great Guest . . .
But her voice seemed to plead "Don't send me away,
Let me rest for awhile on Christmas Day,"
So Conrad brewed her a steaming cup
And told her to sit at the table and sup . . .
But after she left he was filled with dismay
For he saw that the hours were passing away
And the Lord had not come as He said He would,
And Conrad felt sure he had misunderstood . . .
When out of the stillness he heard a cry,
"Please help me and tell me where am I",
So again he opened his friendly door
And stood disappointed as twice before,
It was only a child who had wandered away
And was lost from her family on Christmas Day . . .
Again Conrad's heart was heavy and sad,
But he knew he should make this little child glad,
So he called her in and wiped her tears
And quieted all her childish fears . . .
Then he led her back to her home once more
But as he entered his own darkened door,
He knew that the Lord was not coming today
For the hours of Christmas had passed away . . .
So he went to his room and knelt down to pray

What kept You from coming to call on me,
And he said "Dear Lord, why did You delay,
For I wanted so much Your face to see" . . .
When soft in the silence a voice he heard,
"Lift up your head for I kept My word—
Three times My shadow crossed your floor—
Three times I came to your lonely door—
For I was the beggar with bruised, cold feet,
I was the woman you gave to eat
And I was the child on the homeless street."

Adapted from an old German legend by
Helen Steiner Rice



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The Bennetts of Salt Lake City

Christmas is a family time and as this season draws near, so a flood of childhood memories fill our minds and refresh our spirits.

We remember the beauty of the Christmas story told and retold each year; the mystic of Father Christmas bearing the wonderful gifts; the sentiments of Christmas cards renewing friendships; the sparkle of a splendid tree, the tallest of the lot!

The Wallace G. Bennett family of the England South Mission are spending their first Christmas in England. They have treasured memories of other Christmases in Salt Lake City, their home. They anticipate a different but equally happy time this year in the mission field. They share with us some of the traditions they have built as a family in past years.

"Preparations begin early at our house," said Theda Bennett, mother of the five young Bennetts. She explained that they have two trees to trim—one is in the lounge, flocked white and decorated with ribbons and green and gold ornaments.

"The other is the children's tree set up in the playroom," she continued. This is heavy with home-made ginger bread men, elves, candy ornaments and decorations made by eager children's hands.

On December 1, a large, felt Advent Calendar was brought out and hung in a special place.

Sister Bennett made this at a Relief Society Homemaking meeting. A tiny ornament is taken from a pocket each day and pinned on the felt Christmas tree. How exciting when Christmas Eve arrives and the last decoration is put in place.



Stephen and Janna Bennett examine one of the Wise Men

The Bennetts gather with their neighbours one evening during the week before Christmas to join in carol singing. How sweet the voices sound in the still, cold night of winter, and there is hot punch and cookies for all to complete the festivities at a neighbour's home.

Reading Christmas stories together enriches the season for the entire family. The birth of the Saviour as recorded in Luke is read and Dickens Christmas Carol is a yearly event. Each takes his turn to read.

Christmas at the Bennett's involves

sharing with those less fortunate than themselves. They have participated in a "Sub for Santa" programme, providing gifts of a Christmas tree, toys and food for a needy family. Each Bennett child, purchased a toy that they particularly wanted for themselves and gave it to the children of "their" family

A highlight in the store of Christmas memories was the annual Christmas Eve party at the home of a favourite aunt. All the family from grandparents to the newest arrival gathered together to await a visit from Santa Claus.

When Christmas morning comes at last, all is in readiness. The gifts are piled under the tree, Santa Claus has been and the joy and excitement of giving and receiving is paramount. Grandparents, Senator and Mrs. Wallace F. Bennett, are there to share in the festivities. There is time on this day also to contemplate and remember the great event that was heralded by the angels so many years ago.

What a happy, memorable season for each of the Bennetts.

All the parts are there: the tradition; the celebration; the beauty of scarlet ribbon and green bough; the merriment of family gatherings; the sharing with those in need and the giving of gifts to loved ones. The family, the hope and the love lifts this season from the commonplace as this family remembers and celebrates Christmas.

Reading the Christmas story—left to right: Stephen, President Wallace G. Bennett, Theda C. Bennett, Bruce, Grant and Janna.



And



Finally...

There are some slight things forgotten as soon as seen; and there are other things remembered for a day or so; but there are too, incidents and sights, small in themselves, that burn indelibly into the hearts of small children.

For several hours each week my wife practises her profession as a physiotherapist at the Royal Alexandra Hospital for Sick Children, Brighton, Sussex, England.

There came a day in 1968 when I arrived home from my office to find her in the midst of our three daughters— Susan Jean 10, Sally Ann 10, and Wendy Michal 8—telling them of the intended visit of the patron of the hospital. Her Royal Highness Princess Alexandra. The childrens' eyes shone as my wife told them of the preparations for the visit of a real princess. And then the pleading began.

"Oh, Mummy, can't we go and see her? We wouldn't be a nuisance, and we wouldn't push. Honest. And we'll stand just where you tell us. Please Mummy."

And so my wife promised to ask the matron if the girls could visit the hospital to see a real princess.

The matron was very kind about the whole business. Being the matron of a childrens' hospital she had quite an understanding of what went on in a child's mind. Yes, certainly the girls could come to the hospital for the royal occasion. But if they did they must keep to the places assigned to them.

The great day came, a Summer's day, a day of heat and clear skies.

At the hospital the bunting went up and Union Jacks sprouted like flowers on every available height. Uniforms and overalls were starched and ironed to perfection, the floors and furniture were polished almost to glass; and all the sick children were wrapped in their beds like Easter gifts.

As for our daughters, they bathed and brushed, put on their best dresses, and made so absolutely sure they were bright and sparkling, that at the end of their efforts they looked like princesses themselves.

My wife took them early to the hospital and placed them in the spot the matron had assigned to them, a quiet corner of the approach yard. And after giving them several strong injunction not to move, she left them to go about her assigned duties.

After a while the crowds began to gather and the children found themselves hedged about by excited nurses; and they began to crane and peer lest they miss the smallest incident of the arrival of the Princess.

And then to the sound of cheers and trumpets Princess Alexandra arrived, all sweet royalty and smiling. Cameras clicked and flashed endlessly.

As the visitors approached the entrance to the hospital, the children jumped up and down excitedly; and over the heads of the crowd the Princess saw them and stopped. She moved towards them and the crowd opened up before her.

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The author of this article is Derek Dixon, formerly a president of the Brighton Branch, a District Mission President. Opposite—his three daughters meet Princess Alexandra.

MISCELLANY

1

John and Jean Rourke were introduced to the Church food storage plan by their first Branch President ten years ago. He was an enthusiastic, faithful man and believed in storing a year's supply of food for his family. He was showing the Rourkes his new house and also showed them the store of food his family had saved as part of the Church Welfare Plan. The Rourkes were impressed and realised what wonderful security such a plan could offer to them and their growing family. They decided that it was worth the effort and began to reorganise their budget and buying programme to include the purchase of extra food to store.

Their beginnings were small. It meant buying an extra tin of meat or vegetables each time they shopped. They soon learned that new buying methods were necessary to make this plan succeed. They watched for special offers, bought in bulk at every opportunity and attempted to extend the time between shopping excursions. There were problems in the beginning. They found it was difficult to make food last. They had to discipline themselves not to eat it just because it was there. They learned to buy what they would use. Sister Rourke remembers with amusement the time that they bought a case of pilchards—64 tins, only to find that the family really didn't like pilchards. What a chore it was to use them up! She said that the cat finally finished them to the relief of all. It was a good lesson in buying only those items that their family would eat and enjoy.

Brother and Sister Rourke started their food store by investing any spare money available into extra food. Jean remembers that a tax rebate helped them at one time to increase their store.

Space was a problem and in the beginning they kept the food in boxes under the beds. Recently they bought a new house and chose a chalet-style because the loft lends itself to easy conversion into an extra bedroom. When this is done, the rest of the loft can be insulated, shelves built and will make ideal storage space for extra food.

Jean Rourke is a trained Home Economist and with this background, it was difficult for her to accept using tinned foods. She needed to discard many old values and re-educate herself to use foods that would store whether dried or tinned. This she has done. Her training is reflected in the kinds of food she buys. They are of good nutritional value and she can supply her family a balanced diet from their food cupboard at any time.

John and Jean have seven children and they are planning a holiday abroad next year. They have camping equipment to accommodate the entire family and they take along their own food from their year's store. They have a Gaz camp stove and take extra bottled gas to supply their cooking fuel. Jean takes tinned meat and recommends corned beef as good holiday fare as it is solid meat. She also suggests that tuna fish is useful on holiday because it can be prepared in several different ways and in many combinations. She

always tries to plan her food to give her family as much variety as possible. Their meals will also include Batchelors dehydrated food packs that are easily kept and easily prepared, fruit juices, tinned vegetables, rice, dried milk and tinned puddings and fruit. They will buy fresh fruit and bread.

Planning a holiday in which your food is already purchased cuts down considerably on the immediate expense. This plan makes it possible for the Rourkes to give their big family the advantages of a continental holiday exposing them to people of different languages and cultures. It is through their budgeting, careful spending and saving that this is possible. This new way of life started for the Rourke family when they listened to the counsel of Church leaders and followed their advice in building up a year's supply of food. The greatest blessing that has come because of this is the knowledge that their children are secure no matter what emergency should arise. Whether illness or financial reverses, the Rourkes would be able to meet it with courage in the security of knowing that for a time, at least, there would be ample food for their family.



John and Jean Rourke and their children at a Family Home Evening.

2

AS STRANGERS in a foreign country, Heber C. Kimball and his associates landed in Liverpool on July 20, 1837. They had to leave their home and loved ones and travel to this relatively unknown land where, with no precedent to follow, they were faced with a task that would try their strength and courage physically and spiritually. Elder Kimball preached the first sermon in a Chapel in Vauxhall on Sunday, July 22, 1837. The opportunity was afforded him by the Rev. James Fielding, who was a brother of Josepn Fielding, a member of the initial party.

However, it was not until 1961, when the ground was broken in Manchester, that the Church in Great Britain began a Building Programme which was to provide the members with a suitable Chapels in which to worship. The first project office opened in a house in the centre of Epsom in 1961 and from there they progressed to a small flat, also in Epsom and subsequently, in the early part of 1962, the complete office was moved to modern offices in North Cheam, where it is at present.

As this is the last oportunity we shall have of expounding the virtues of the Building Programme in the "Millennial Star" we would like to introduce you to various members of the staff.

When the Building Programme began the majority of those involved were Americans, working here on building missions. Now there are only two Americans, Harold Pratt, Area Supervisor, and Melvin Hill, Building Operations and Maintenance Supervisor. The gradual change from American to British management has been accomplished in a remarkably short time and there have been very few problems during the process.

It is under the co-ordinative efforts of Brother Pratt (the grandson of Parley P. Pratt, who was the first editor of the "Millennial Star") that the Building Department functions.

In recent months Don Hendon—no newcomer to the Programme — has taken full responsibility of the most challenging position of Area Architect. Brother Hendon has set structural standards and streamlined methods in design and technique of present and future chapels. With the number of buildings presently under construction and plans for the future, this is no mean feat.

Another longstanding member of the team involved is Bill Sheppard. As Quantity Surveyor, it is the responsibility of Brother Sheppard to establish quickly and efficiently the specific quantity of materials involved in the construction of new Chapels. Brother Sheppard has held this position for over eight years now.

Fred Curtis has also been involved with the programme for eight years and, although he and his family are originally from Australia, he says that having been in Great Britain for so long they feel that this is their home. Brother Curtis is the General Field Superintendent and he divides his time between the offices and the building sites, supervising and inspecting the Chapels under construction.

The Financial Department is in the hands of Bishop Peter Manners. With a small efficient team, his office is handling all the financial programmes

concerned with the Church in the British Isles.

With the change to British management also came Robert Dowling as the area Purchasing Agent. His job involves the complete furnishing of all the Chapels under construction. When you realise that there are 102 completed Chapels in Great Britain, it will be appreciated that this is by no means a simple task.

Brother Ron Green is our Real Estate Representative. Although he has only been in the office for two years he has, in fact, been acting for the Church, buying and selling all the property used by the Church, including Mission Homes, etc., ever since the Building Programme started in the British Isles.

A relative newcomer to Britain is Melvin Hill, who last August began to organise the much needed Building Operations and Maintenance Department. It is his responsibility to provide all the necessary repairs and provide adequate maintenance for the existing Chapels.

Minor Construction Co-ordinator, Brian Hopkinson, is also associated with the projects which concern Brother Hill and it is through his efforts that better and faster service is provided.



Members of the Building Committee staff.

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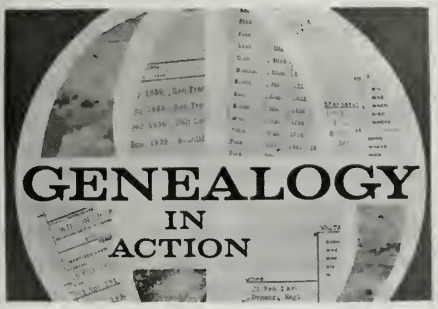
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JELLY PLUM PUDDING

Gwen Cannon

Mix:

1 packet orange jelly
6 oz sugar
1 pint boiling water

Add:

¼ teaspoon powdered cloves
1 teaspoon cinnamon
6 oz grapenuts cereal—(don't use the grapenut flakts).

Stir well and set aside to cool —

Add:

5 oz sultanas—plumped by cooking one minute in boiling water—drain.
5 oz dates cut up.
4 oz candied cherries cut up.

Mix well and set aside to set. Serve with tablespoon of whipped cream and a red candle in the middle—light the candle just before serving.

GINGER BREAD MAN

Theda Call Bennett

Mix together:

2½ oz soft shortening
8 fluid oz molasses
8 oz brown sugar

Stir in:

4 fluid oz water

Sift together

1½ pounds plain flour
1 teaspoon salt
1 teaspoon each of allspice, ginger, cloves, cinnamon

Stir in:

2 teaspoons of bicarbonate of soda dissolved in 2 tablespoons water

Chill dough and roll out very thick, (half-inch), trace gingerbread man pattern on dough and cut out. Place on baking sheet and bake at 350° or Mark 4 for 15 to 18 minutes until no imprint remains when touched lightly. Decorate anyway you wish with butter icing.

4

During one Sunday evening service, I happened to be sitting alone, listening to one of our Primary teachers saying how happy she was to see all her class graduate into M.I.A.

She finished her remarks by saying there was one thing which made her feel sad, one young girl who should have been with them was unable to attend through no fault of her own She then mentioned my daughter, Kristina, who is mentally retarded.

The thought of the happy times Kristina had missed moved me to a few silent tears.

After the service had finished, a young girl of 14 came to me and shyly said, "Sister Forsberg, I do love you!" Somewhat taken aback, I said, "Why, that's very nice of you, but what makes you say so just now?"

"Why," she said. "When I saw you sitting there, alone, weeping, I just felt that you needed someone to comfort you, so I thought now was a good time to tell you."

I thought to myself, if our church didn't teach our youth anything else, but consideration, concern and love of their fellow men, it would be doing a wonderful job. However, knowing all the many other wonderful and necessary principles they learn I certainly am grateful to see my children growing up in the Gospel.



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"Hallo," she said, "are you triplets?"

"No," said Sally Ann. "Susan and I are twins and Wendy is our sister."

"And are you poorly?"

"No, our Mummy works here and matron said we could come and see you."

"I am pleased," said the Princess. "You are pretty girls."

The girls blushed and smiled; absolutely captivated by the sweet demeanour of a real princess. They were ready to kiss the earth she walked on Their eyes glowed and their faces shone with the joy of that supreme moment.

The Princess moved on to begin her official tour.

The children continued to wait outside. After a while my wife returned and took them to a spot just outside the reception room where the Princess was due tc be refreshed. After a while they heard the hum of the returning crowd; and the Princess appeared again attended by senior members of the hospital staff. She was escorted into the reception room. There stood a table and on the table several bottles of alcohol.

"Will your Highness take refreshment now?" the matron asked.

The children, their curious heads poked round the door, heard the question and waited.

"Just a tomato juice, please," said Princess Alexandra. And she turned and saw the children and smiled at them, as though she knew what thoughts were in their minds! And as they continued to watch she drank her tomato juice.

Gone is the day with all its jubilation; newspaper reports of the visit gather dust in library catacombs; the bunting has been stored and forgotten; the major incidents of that occasion grow dim in individual memories; but in our childrens' minds there is one incident that will be remembered beyond all present years; and they will tell it to their children; and it will gather weight and power in the telling. For they saw a Princess of the Royal House of England spurn strong drink and ordér a tomato juice.

"I Am A Child Of God"

I am a child of God, And He has sent me here, Has given me an earthly home With parents kind and dear.
Lead me, guide me, walk beside me, Help me find the way.
Teach me all that I must know To live with Him someday.
I am a child of God, And so my needs are great; Help me to understand His words Before it grows too late.
Lead me, guide me, walk beside me, Help me find the way.
Teach me all that I must know To live with Him someday.
I am a child of God, Rich blessings are in store; If I but learn to do His will I'll live with Him once more.
Lead me, guide me, walk beside me, Help me find the way.
Teach me all that I must know To live with Him someday.

—Naomi W. Randall and Mildred T. Pettit

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